THE CHILD AND AMERICA'S FUTURE

JAY S. STOWELL

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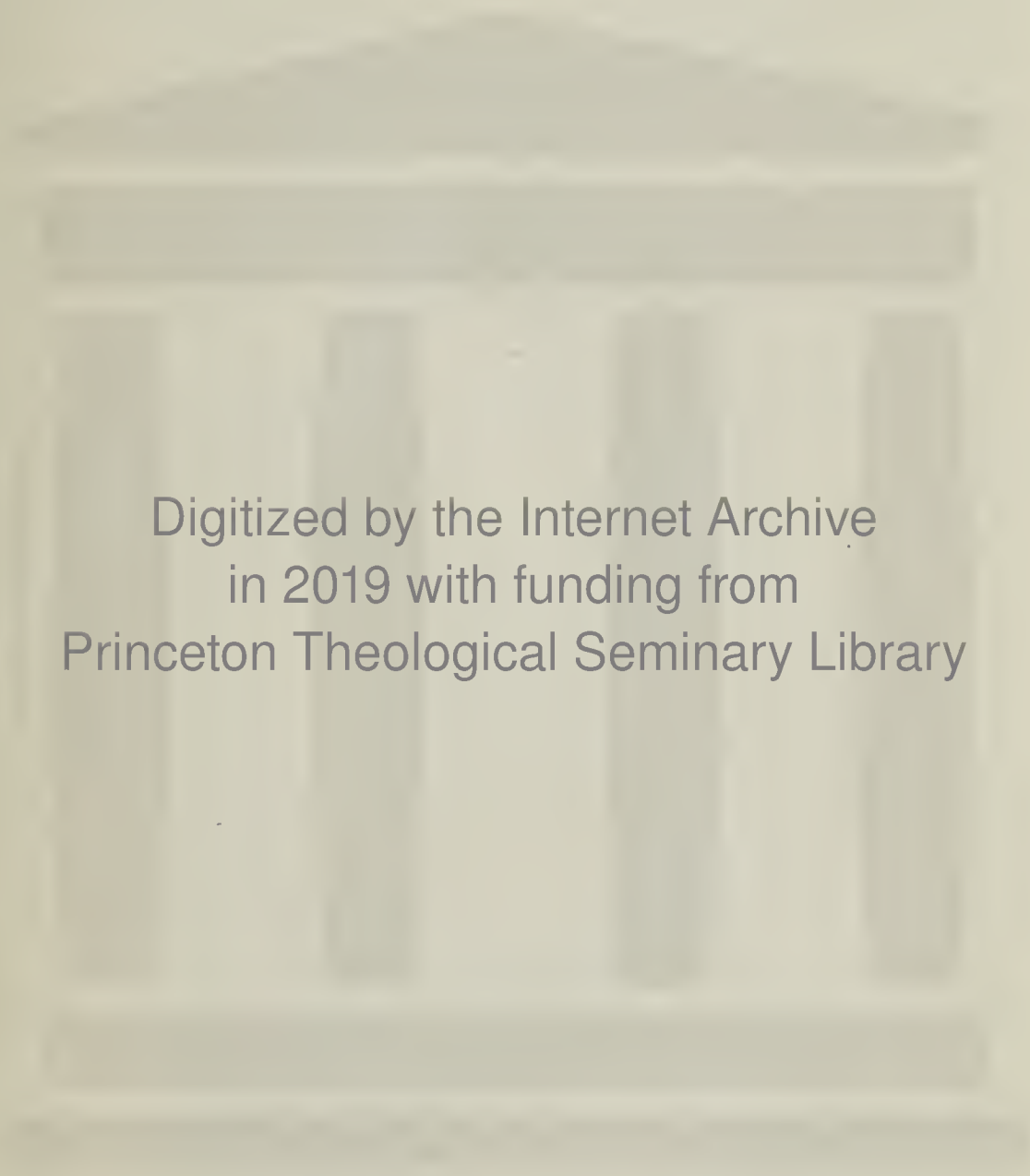

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AMERICANS IN THE MAKING

The parents of these thirty-eight children represent as many distinct national or race groups. The children are neighbors and playmates in one of America's hundreds of industrial communities. Fortunately they are having, not only good public school training, but also week-day religious instruction under skilled and salaried teachers.

The Child and America's Future

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BY Jay S. Stowell

Author of: *The Near Side of the Mexican Question; Home Mission Trails; J. W. Thinks Black; etc.*

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TO THE MOTHERS AND FATHERS,
TEACHERS AND FRIENDS OF THE
GIRLS AND BOYS OF AMERICA

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FOREWORD

The biggest and most important task confronting America is to care for her girls and boys, to undergird their characters with the old-fashioned virtues, and to train them to carry the application of those virtues over into the very complicated social, civic, and economic life of which they form a part. No other task compares with this in its fundamental importance and its far-reaching effects upon America's future.

As a teacher in the public schools, a worker in the church school, a director of community recreation, a parent, and a traveler into the waste places of the nation, the author has come into intimate contact with American youth under many varied conditions. To even the most casual observer it is evident that multitudes of our young people are not having even half a chance at the good things of life for themselves, or a fair opportunity to become intelligent and useful citizens. To these unprivileged children our sympathies go out. Because of them social progress is retarded and civilization is made to bear a grievous load.

The present volume is an attempt to bring together in brief survey the consideration of some major factors which are often treated separately by specialists, but rarely in relation to each other. They should compel serious attention to a matter with which we are all most vitally concerned.

JAY S. STOWELL

NEW YORK CITY,
January, 1923

CHAPTER I

America's Greatest Asset

Many centuries ago a wise man wrote, "And he that sitteth on the throne said, Behold, I make all things new." Today these words are as true as in the day they were written. The great Master of the universe is ever remaking his world, and He is doing so through each rising generation. The process, however, demands our coöperation, and the reason the work seems to move so slowly at times lies in the fact that we coöperate so languidly and so ineffectively.

Up to date we seem not to have fully comprehended God's method of work. One might read volume after volume of our Congressional Record, digest the voluminous reports of that remarkable world congress at Versailles, or follow the accounts of the great conference on disarmament held in the city of Washington without being unduly impressed by the fact that the solution of great social, national, international, and interracial problems lies in the hands of the girls and boys of the present. Possibly some day, in a clearer air, we shall look back in amazement upon the spectacle of great conferences of the nations facing some of the profoundest questions of the centuries and neglecting to consider the part which the world's children must of necessity play in their solution if they are to be solved. As yet, however, we have not developed the habit of thinking in those terms, and so our minds follow along the accustomed paths and we

continue to try the old devices and to do the habitual things, little dreaming that God is all the while trying to show us a more excellent way.

The greatest asset of today, of a world in many respects well-nigh bankrupt, is the world's girls and boys. In them lies the hope of the world's future. And what is true of the world at large is doubly true of America. America's greatest asset is her children. Not long ago a man of national reputation wrote a book[1] addressed to the girls and boys of America. In it he sounded forth this ringing challenge, "Girls and boys of America, you are the hope of the world." Over and over he repeated these words, until it seemed as though every young person who came within reach of the book must have burned into his soul, "Girls and boys of America, you are the hope of the world."

The author proceeded to point out that, while millions of girls and boys were dying for lack of food, American young people were living in a land of plenty. He showed how war had placed millions of young men of other lands under the sod—young men who might have been great leaders of men, great scientists, great poets, great tellers of tales, great inventors, great merchants, great physicians, great preachers—while American young folk had escaped almost unscathed. He called attention to America's physical resources, to her great men of the past, to her public schools, to her ideals, and to the great uncompleted tasks which must be carried through to completion, if at all, by the girls and boys. And then he closed, as he had begun, with

[1] *You are the Hope of the World.* Hermann Hagedorn.

the striking words, "You are the hope of the world."

And doubtless all that the writer said was true. In quite a new sense today the girls and boys of America are the hope of the world, and if so, how much more the hope of the nation itself. There is much at stake in the kind of people our young folk become. What sort of habits are they to have? What sort of ideals are they to hold? What sort of things are they to consider worth while? What kind of tasks will they undertake, and how well equipped are they to be for the fulfilment of these tasks? There are no more important questions than these before the nation or before the Christian Church today. The nation's future and the future of the Church hinge upon the answers which shall be given. A whole world is, for the first time in its history, listening expectantly for the reply. And the nature of that reply will not be determined some years hence, when the youth of the present have grown to maturity; it is being determined now—yesterday, today, and tomorrow—in the home, at school, at church, on the street, on the playground. And we, the parents, the teachers, the friends of the girls and boys of America, are shaping the character of the future by the materials which we are at present building into their lives. At this point, as perhaps at no other, it is given to us to be workers together with God.

SIGNIFICANCE OF HUMAN INFANCY

There is no more striking characteristic of humanity itself than human infancy. Not only is the human infant among the most helpless of all infants at birth,

but his progress toward maturity is at a snail's pace. When he at length reaches full maturity, most of his contemporaries in the animal world, from the standpoint of birth, have passed through all the stages from infancy to maturity and physical decline and are already decrepit or dead from old age or other cause. It has been pointed out frequently that this long extended period of infancy, holding parents together for the care of the younger children until the older ones have approached or reached maturity, has been one of the determining factors in building up the human family and through it the clan and the more highly developed social machinery of the race.

But the full significance of human infancy lies deeper than that, for at every step of the way we are faced with the rare privilege of building into young lives those things which will help to remake the world that is to be, a little more into the likeness of the kingdom of God, or—to quote a phrase of Professor George Albert Coe's, which does not alter the content of the term—"the democracy of God." Surely, if we are at all justified in looking about us for indications as to the nature of the divine purpose, we must be forced to the conclusion that the plan of God is to build his kingdom, in coöperation with us, through the rising generation. If there be any other effective method for dethroning evil and establishing justice in the world, it has, as yet, not been made manifest.

The world was shocked a few years ago when a great psychologist called attention to the fact that, in the case of most individuals, personal habits for the

entire life were fixed during adolescence, permanent business habits were acquired only a little later, and the chance of acquiring a big new idea was slight after thirty years of age. A chorus of protests came back; surely man had more freedom than that. What was there to stop an individual from getting many new ideas, and whenever he chose? Illustrations of radical change in habits of life and thought were cited. All of which was pertinent so far as it went, but none of which modified the fact that for the great mass of humanity, that mass which now is coming into its own in this new age of democracy, the habits, the ideas, the ideals, and the motives which will remain in control throughout life are permanently fixed at a surprisingly early age. Nothing but a great new experience is likely to affect them.

In this connection it may be noted that the World War was just such a great new experience. A social explosion on a world scale did modify the thinking and the habits of many who would have been untouched by a lesser event. The remarkable thing is that its effects were not more far reaching—that so many people went through it and still came out of the experience with the same old mental equipment and social formulas with which they entered. Even though they were effective, however, civilization could not long stand the cost of remaking society by such methods. Fortunately we do not have to. We have the children. With them we stand, as it were, at the great turntable of life. A powerful engine destined for a long run is by our side. Steam is up. The pres-

sure is high. The giant must move in some direction. It is for us to determine once for all whether that shall be north, south, east, or west. Such, indeed, is the responsibility which God has placed upon the parents and the teachers of youth—to determine the direction in which the rising generation shall move.

Few have spoken more clearly to this point than the late Benjamin Kidd in *The Science of Power.* He says: "So far from civilization being practically unchangeable or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent, that it would almost appear as if human nature itself had been completely altered in the interval."

He adds: "The mechanism and forces, moreover, capable of producing changes of this nature already exist in the world. . . . The science of the organization of this mechanism and of the control of these forces is the real science of civilization."

And then, after an extended and detailed interpretation of his meaning, he gives us this striking statement, "Oh, you blind leaders who seek to convert the world by labored disputations! Step out of the way or the world must fling you aside. Give us the Young. Give us the Young, and we will create a new mind and a new earth in a single generation."

Fortunately we have more than mere theory to back up Mr. Kidd's amazing assertions. The modern world has supplied us with some striking illustrations of the

transformation of the outlook of an entire nation by creating new ideals in the nation's youth.

ILLUSTRATIONS FROM OTHER COUNTRIES

Most frequently quoted, and perhaps most impressive of all, is the example of Germany. In her case we have an instance of a transformation on a scale perhaps exceeding anything else which history has to offer. The human mind could not take it in for, despite its effectiveness, the work had been wrought so quietly and by such simple and humble processes that even those who had watched it take place could hardly believe it. The men and women who had left Germany in earlier years could not comprehend that the entire character, outlook, and motive of the German nation had been fundamentally altered.

It was the first time that a great nation, with an efficient mechanism for the purpose at hand, had undertaken to impress a radically new ideal upon a rising generation. The fact that the ideal chanced to be a selfish one and that it was autocratically imposed does not detract from the significance of its method and the amazing results achieved by its use. In this case, indeed, the children of darkness were wiser in their generation than the children of light. Had Germany chosen an unselfish ideal and followed it with equal fidelity, there is no pinnacle of world leadership to which she might not have aspired and attained.

And the method of the transformation is not a hidden one. Upon the accession to power of William II, he called together the one group that reached all

the girls and boys of Germany; namely, the elementary school-teachers. With them the work began, and from them it was extended to the teachers of the higher schools, and later to the universities. It was only in the latest stages, we are told, that the adult mind of the nation was considered. In the meantime, substantial and abiding foundations had been laid in the heart of the nation's youth. In the almost unbelievably short space of a few decades the work was done. We are told that in the main it was the achievement of but two men, Adalbert Falk, Prussian Minister of Education up to 1879, and William II—two individuals who believed in the possibilities of girls and boys as the agents for remaking a nation's life.

Scarcely less striking is the well-nigh miraculous transformation of Japan within the lifetime and memory of multitudes now living. The rapidity with which Japan has traveled the long road from the position of a hermit nation, entirely cut off from intercourse with or participation in the world's affairs, to that of a world power to be reckoned with and called into conference when matters of importance are to be considered, is one of the most remarkable phenomena of our age. Yet, again, the solution is not far to seek. Japan has taken this long and rapid stride forward because she began with her girls and boys, because she constructed a public school system which, whatever its deficiencies from the standpoint of supplying facilities for secondary education, did carry elementary education to the uttermost corners of the Empire.

The result has been a new Japan whose voice is heard with respect in the councils of the nations.

DEALING WITH THE LIQUOR TRAFFIC

Nor are we forced to go beyond the limits of our own country to discover illustrations of the success of similar methods. Since the beginning of history liquor has exacted its enormous toll from the sum total of human efficiency and social welfare. Thoroughly intrenched in individual habits, social custom, and social heritage, it had brazenly defied all onslaughts. And then, suddenly, we saw the legalized liquor traffic abolished in the nation. Those who profited by the traffic tell us that it was done in a moment of national hysteria, that it was "put over" surreptitiously while "the boys" were in France. But that hardly states the case. If it was "put over," it was not done while the boys were in France, but a generation earlier when the facts about the effects of alcohol were introduced into the regular curriculum of our public schools and into our Sunday-schools; and when members of the Woman's Christian Temperance Union and other consecrated women gathered groups of children together all over the United States and by pictures, object lessons, and word of mouth impressed upon their minds and hearts the evils of the liquor traffic. In those days the Woman's Christian Temperance Union with its white ribbons and its Loyal Temperance Legion bands was a subject for ridicule on the part of the forces of evil.

But the girls and the boys grew up. They became fathers and mothers; they became lawyers and doctors; they became teachers, farmers, employers of labor, railroad superintendents, state legislators, governors, and congressmen; and the deed was done. How thoroughly, indeed, we may infer from the fact that of the more than twenty-five hundred counties in the United States there remained but three hundred and five which had not declared themselves dry prior to the enactment of the prohibition amendment. Now that the deed is done, we have the outcry of a loud-voiced minority; and when we study that minority, we discover that it is made up overwhelmingly of representatives of our foreign-born groups, persons who as children lived in an entirely different environment and were subjected to an entirely different teaching. One of the best known of our federal judges recently declared that ninety per cent of the liquor law violators who were brought before him were foreign born. Before the blessing of prohibition can be made permanent and assured, we must spend other years training the children of those who at present are loudest in their railings. Nor will it be surprising if the process involves considerable time and effort, in view of the fact that much of its effectiveness will be nullified by the influence of the home with foreign ideals. In New York State, for example, the latest census reveals the fact that sixty-two per cent of the entire population is made up of immigrants or children of immigrants.

EXPERIENCES IN THE WORLD WAR

The World War, bad as it was, provided us with an opportunity for some very interesting experiments in dealing with a large but selected group of young men. Several million young men, multitudes of them having little or no idea of what the war was all about, were gathered into camps and cantonments. Then began the herculean task of creating an ideal and generating a passion for it in the hearts of these multitudes of raw recruits. Rarely, if ever, has a similar task on so large a scale been undertaken. Conditions, however, were favorable. The recruits were young, a large proportion were still in the recognized period of susceptibility to new ideas and new passions. They were away from home, in a new and strange environment. All the transpiring events were such as to stimulate their intellectual and emotional life. They were assembled at points where they could be reached and their attention could be commanded. Surely the situation was, in truth, "made to order."

The best talent which the nation could afford was drafted for the task. Famous orators toured the camps; skilled writers prepared documents which were duplicated by the million and distributed; talented artists taxed their abilities to put into pictures the thing that others were trying to put into words. Time was precious; every moment counted; and processes were speeded up beyond all precedent. And with what result? Such results cannot be tabulated even though they were enormous, but we are told that not a boy

in France, wearing the uniform of the United States, went "over the top" who did not feel that, in some way, he was fighting for the preservation and extension of democracy in the world, and that he was a willing sacrifice in a great and noble cause.

With the same group we tried some other experiments, the results of which can be more readily tabulated. We undertook, for example, under the leadership of the tobacco interests of the country to teach our boys to use cigarettes. Just why it should have come to be so generally recognized that a cigarette was an essential appendage of every fighting man is hard to state, particularly in view of the fact that one of the very first pamphlets issued by the United States Government to enroled men, even before the cantonments were ready to receive them, suggested that, in preparation for coming to camp, any men who were addicted to the habit of smoking should cut down on the amount of tobacco consumed, as it was bad for the "wind." At any rate the idea appeared that cigarettes were essential to the soldier. We gave our money for them; we shipped them in unprecedented quantities; we distributed them free. We placed them in comfort kits; we secured the services of beautiful girls to pass them out to the men. We pictured the cigarette as a well-nigh indispensable asset to the soldier, and we said openly, or implied unmistakably, that anyone who denied that statement was either a mollycoddle or a pro-German or both. And how surprisingly successful we were! The use of cigarettes increased by leaps and bounds. Young men who never

had dreamed of needing cigarettes became habitual users of them, and three years after the close of the war the annual production of cigarettes in the United States was reported at nearly sixty-two billion—enough to supply every man, woman, and child in the country with six hundred cigarettes each. Seventy-five per cent of this product was for home consumption. These figures represent an increase of nearly four hundred per cent since 1914, although they take no account of the hundreds of millions, or billions, of hand-rolled cigarettes which are being used each year.

We are not, at the moment, discussing the merits or demerits of the cigarette, but rather trying to indicate something of the feasibility of radically modifying the acts and habits of large bodies of youth when once society undertakes to lay a new ideal upon them. So amazing a result would never have been attained in this particular field had it not been for the fact that so large a proportion of the persons concerned were still in the plastic period of life. And this includes, of course, not alone the young men who were in the army, but also those millions of youths who, too young for military service, saw in the soldier their ideal of manhood and, in so far as it was possible to do so, copied his habits of speech and action.

IN TIMES OF PEACE

Nor has the experience of the government been limited to the time of war. It was the Agricultural Department that first discovered the boy and later the girl. For years it had been trying to deal with adults,

but it was uphill business trying to teach a seasoned farmer anything new or even to convince him that possibly he was not doing everything exactly as it should be done. The situation was clearly, but unpremeditatedly stated by one old farmer who, when asked to attend a farmers' institute where the rotation of crops and the conservation of soil values were to be discussed, replied: "Why should I go? What can them white-collared folks learn me about farming? I've worn out three farms in my lifetime."

What, indeed, could the Department of Agriculture do for such a man and the millions of others like him? Then someone thought of the farm boy; corn clubs began to be organized; any boy over ten years of age was eligible; and things began to happen. One boy, using new methods, raised as much corn on one acre, because he was still teachable, as his father raised on eight acres by the old methods. The boy began right and did not have so much to unlearn as his father. Then Jerry Moore raised 228 bushels of corn on a single acre of land in South Carolina. Within three years after that the corn crop in South Carolina jumped from seventeen million to fifty million bushels. Little wonder that Jerry Moore became so famous that a Sunday-school pupil when questioned about Jeremiah said to his teacher, "I don't know anything about Jeremiah, but I know all about Jerry Moore."

Jerry Moore, a mere boy, increased the average corn yield per acre of every one of the fifteen southern states. Or perhaps we are wrong, possibly it was not Jerry Moore at all, but the man who had the brilliant,

but simple, idea of getting at the agricultural problem through the teachable farm boy rather than through the unteachable adult farmer, fixed in his habits of thought and action.

To multiply illustrations is, perhaps, of little avail. The point which we are trying to make clear is that, while the fixity of maturity is God's way of giving stability to society and of enabling us to consolidate and maintain our gains, the hope for a better future lies in the plasticity of youth,—and there is no other hope. By this sign we must conquer—or we must confess defeat.

EVERY PRESENT SITUATION HAS ITS ROOTS IN THE PAST

Every perplexing situation which we face today has its roots in the past, and if we follow them far enough, we come, sooner or later, to the heart and life of a child. The founder of Mohammedanism was once a little child, and had the Christian Church been alert, he might have become a mighty power for the extension of Christianity. Instead, today we have Islam, a great stumbling block in the way of the gospel. Joe Smith was once a small boy, but his family was one of the marginal families living just on the edge of the community life, and so no one thought Joe Smith worth saving. But Joe Smith was able to start a movement which, under the leadership of a stronger man, was destined to become a perplexing factor to be reckoned with in our national life. Such men do not "just happen." They are the normal product of environment and training—or lack of it.

Not long ago the nation was shocked by the revelations of the doings of a certain star of the "movie" world. Loud, indeed, was our condemnation. Yet, more fitting it might have been for us to have bowed in humility under the conviction of social sin, for as one read the story of that life from childhood up, there appeared written on every page the supreme tragedy of a neglected childhood. Society was the *particeps criminis* here as in the majority of lives similarly foul and unworthy.

Nor do such men as Theodore Roosevelt, Lyman Abbott, Sheldon Jackson, and all those others who have helped and are helping to make our country what it is, "just happen." They too were once boys, and the lofty ideals dominating them had their roots far back in that distant boyhood. Little wonder that we have the story of the old man who, many years ago, when visiting a boys' school, removed his hat and bowed low, saying, "I do not know what great man there may be among them, and I wish to honor him."

Far-reaching, indeed, are the possibilities bound up in the heart and life of a child; but whether the native endowment be small or great, the sobering fact remains that at a very early age a permanent set will be given to the life, and we have the determining vote as to what that set will be. Such is the responsibility that is thrust upon us, and such the rare privilege that our Maker shares with us. For both our successes and our failures, we are held accountable. The America that is today, with all its ideals and all its glory and with all its ignorance, vice, and shame, is

but the natural product of our youth of yesterday, and the America that is to be will not be determined at some point ten, twenty, thirty years distant. It is being determined here and now, and we, the parents and teachers of the girls and boys of America, are shaping its destiny. By no fatalistic philosophy of life can we longer escape our responsibility. The America of the future is to be determined by the things which we, individually and socially, build into the young life of the present.

Possibly it would not be necessary to press home this point so persistently were it not for the fact that, up to date, the Christian Church has largely failed to acknowledge its validity. It has, on the one hand, not entirely ignored its youth, but, on the other hand, it has failed to take seriously the task of building the kingdom through them. If one is inclined to doubt the accuracy of this statement, he has but to study the architecture of a thousand churches picked at random from any part or all parts of the country; or he may examine the budgets of those same thousand churches; or he may investigate the kind of courses which the ministers of those churches took when they were preparing for their tasks.

THE FUNDAMENTAL POSITION OF THE HOME

And what is true of the Church in this regard is true of that most fundamental of all social institutions, the home. That the home has failed either to understand or to measure up to its responsibility is clear. The development of our social machinery has fur-

nished an excuse for parents to throw off upon outside agencies responsibilities which must, in the very nature of the case, devolve upon the home. The home circle is, after all, the place where the child spends the greatest number of hours, and this is particularly true during the first six or seven years of the child's life—years which are, without doubt, the most important of all in his training. If he is not taught to obey in the home, he is not likely to learn that art outside of the home. If parents are not able to instil high ideals of conduct and attitudes of respect and reverence, the chance of the child's attaining these ideals or acquiring these attitudes from other sources is relatively slight. Nowhere are more ideal conditions for molding young lives provided for us than in the home, and upon no social institution does such heavy responsibility rest as upon the home.

As our discussion proceeds, we shall have much to say about those community agencies which deal with the life of the child. Throughout, however, we must bear in mind that in matters of child welfare, play, work, and particularly in the field of religious and moral training, the place of the home is fundamental, and the responsibilities of the parent in these matters can never be satisfactorily assumed by any community agency, regardless of its efficiency.

WHO ARE THESE YOUNG PEOPLE AND WHERE DO THEY LIVE?

If, then, we have made it clear that America's future is wrapped up in her present-day girls and boys,

we may well pause to consider who and what and where these young folk are.

It is not an easy matter to determine just when the boy becomes the man or the girl has really become the woman. All sorts of artificial boundaries have been set up, but for the moment we may consider that vast army of young life up to and including the age of twenty-four years. The census reveals to us that more than half of our population is included in this group —fifty-two and one half million young people, every one still in the plastic, formative period of life, and not one over twenty-four years of age! Sufficient in numbers they would be to replace every man, woman, and child in our twenty-two states west of the Mississippi, in Canada, and in most of Mexico.

Even though we were to reduce the limit and include in our consideration only those young people who are nineteen years of age or under, we should still have a larger number in our group than is represented by the entire present population of France. In other words, we could replace the entire population of a country the size of France with our girls and boys, not one over nineteen years of age, not one old enough to vote. The very thought of such an army of youth in our nation is enough to make us pause, and as we pause, we reflect that this is the America that is to be. This group includes the husbands and wives, the fathers and mothers, the teachers, the voters, the office-holders, the doctors, the lawyers, the ministers, the business men, the farmers, the labor leaders, the capitalists, the paupers, the grafters, the

crooks, the murderers, and all the other adventurers of the generation to come. With the exception of a certain number of individuals whom we shall import from other countries, they are all here.

Some of them live in homes of wealth; many more exist in dirt and squalor and poverty. Some have parents of culture, education, and refinement; millions have parents who cannot read and write in any language. Some of these girls and boys have bed-rooms of their own, with pictures on the walls, and with their personal possessions at hand, where they may dress and undress in private, and conduct their personal devotions unobserved; uncounted numbers live in one-room cabins or in other crowded quarters, where every function of life must be performed with the other members of the family at hand, and where the development of modesty and the virtues which go with it is made most difficult. Some live in tenement houses in great cities, some in mining shacks, some in rough board cabins, some in log cabins, some in adobe huts, some in tepees, some in pueblos, some in house-boats, and some in tents and box-cars.

From the standpoint of race, as indicated by complexion, these girls and boys range through the entire scale, from the blonde Anglo-Saxon to the blackest African, including many shades of red and yellow and brown—all potential citizens, Americans in the making.

And what sort of scenes do these boys and girls look out upon today and every day? Some of them know nothing but the noisy and dirty canyon of a city

street; others have never seen a city of any sort. Some look out upon the great towering peaks of the Rocky Mountains; the eyes of others have never known anything but the vast rolling plains. Some are accustomed to the green grass and the green trees; other boys and girls gaze out each morning upon endless stretches of gray, dry sage-brush. Some go to sleep each night with the roll of the ocean waves in their ears; others have never seen a body of water larger than a mud-hole.

Thus we might continue to suggest the infinite variety of circumstances which surround these girls and boys of America and in the midst of which they live and grow. And were we to include, as we should, the nearly a million girls and boys to be found under the American flag in Alaska, Hawaii, and Porto Rico, —not to mention our other possessions,—we should but add a multitude of details to a picture already too varied and too complicated for us quite to understand it all.

These girls and boys constitute America's hope. With all of their limitations, with all of their natural endowments, they are the America of the future in process of formation. And we are the ones who direct and control the process. To build out of this infinite variety of young life a society which shall be worth the building, more worthy than anything that the past has produced, that is our task as members of society, as Christians.

We would not for a moment imply that as citizens and as Christians we have in the past ignored our

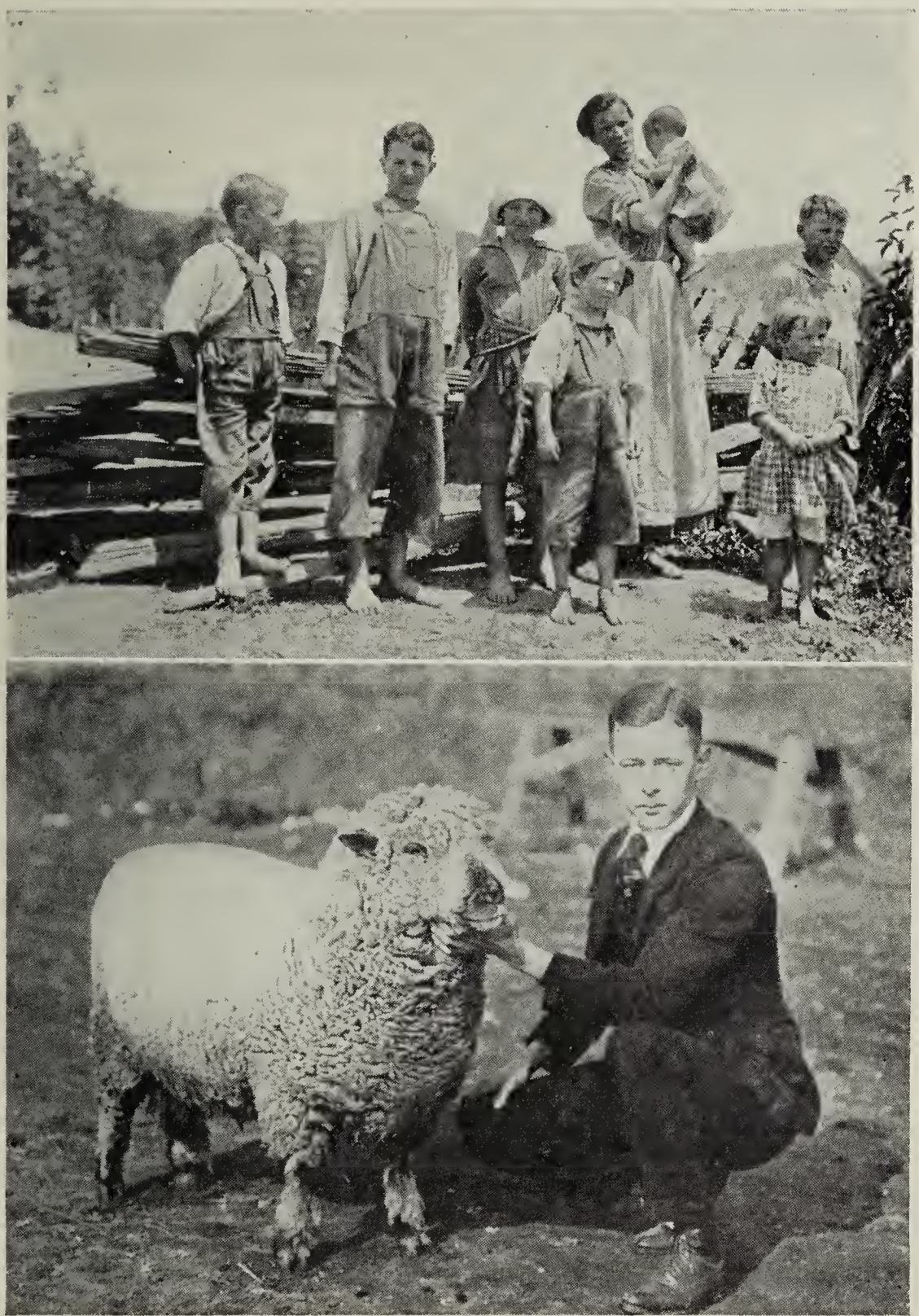
young folk. Far from it. Our extended public school systems, our Sunday-schools, and our great variety of young people's organizations are a definite testimony to the contrary. We have done much, and the reward of our achievement is a challenge to greater endeavor.

FACTS REVEALED BY THE WAR

The War, which has been held responsible for many things, did show to us some things about ourselves which were worth learning. Indeed, we learned more in that short time than perhaps ever before in our history. Some of the revelations distinctly disturbed our self-complacency. We learned, for example, that a disgracefully large proportion of our young men were physically unfit for military service. And we were told that a very large percentage of the physical defects revealed might have been corrected if we had cared for the bodies of our boys and girls in the earlier stages of their growth. To be sure we did not rear our boys to become soldiers, but when they attempted to enter military service, we discovered some of the handicaps under which they had been laboring in times of peace.

Then, too, we discovered that while we had been boasting about our public school systems, we had in America a proportion of illiterates several times greater than we had been led to believe. We found an appalling number of our young men who could not read or write in any language, and many more who had once had some training in these arts, but who had long since ceased to practise them.

Further, we had our attention called to the fact that



SNAP-SHOTS OF RURAL LIFE

Through schools and churches, the organizing of clubs, and providing outlets for the play instinct, new interests are being introduced into the lives of the youth in our rural districts, and the barrenness of life in the country is thereby relieved. Raising a prize sheep or growing crops under expert supervision has transformed the outlook of many a country youth.

BY WAY OF THE STREET

These citizens-in-the-making are the normal product of their environment. When a child is forced to spend his leisure time on the street, the community is sure to suffer serious consequences as a result. Playgrounds and recreation programs are cheap and effective forms of social insurance.

an overwhelming proportion of our young life is religiously illiterate. Our young men were not even intelligently informed as to what Christianity is, what its tenets are, or what the church is trying to do in the world. This, too, came as somewhat of a surprise. For years we had pointed to the overwhelming proportion of our church members who had come into the church from the Sunday-school. This had engendered a false feeling of satisfaction with our efforts and had helped us to forget that literally millions of our girls and boys never get into Sunday-school at all and that, of those who do connect with a Sunday-school at some time, we lose irrevocably the larger proportion after a few weeks or a few months or even years of such contact.

The facts that we have learned have, indeed, been of the sort to keep a thoughtful person awake at night. It has become increasingly evident that, unless we can get a fresh grip upon our task, the future of our nation is in very great danger, not at the hands of military or naval enemies, but from the more insidious forces which work from within. Professor Walter S. Athearn has wisely said, "There are just two influences that can effect the undoing of democracy, and those two influences are *ignorance* and *Godlessness*." These are our dangers. The rising generation is our hope.

That we are in real danger, few who are acquainted with the facts will deny. Even our President was moved to call for the observance of "National Education Week." It was well that he did, for we have

reached a critical moment in our educational development, a moment when to stand still is to retreat. And this we mean, not in any metaphorical sense, but literally. Take a single illustration. We are faced with the hard fact that a given amount of money will, today, build a poorer schoolhouse, provide less adequate equipment, and hire a poorer teacher than it would several years ago. What is to be done about it? Shall we stick to our former scale of expenditures and thus retreat? Shall we increase our expenditures enough to hold our own? Shall we take hold of the job and do it because it needs to be done and pay the bill? These are a few of the questions confronting our communities today in the field of education, and the answers which are given will determine whether we are to have a literate or an illiterate America. Fundamentally, it is a question of whether we think the job is worth while and whether we are willing to pay the cost in terms of money and consecrated human energy. Will the American people get the vision, community by community, and do the job?

In the case of the Church, the situation is similar in many of its aspects. By our very form of government the teaching of religion is kept out of our public schools. If religion is to be taught, it must be done by the home and the Church. And religion must be taught. The very security of our society depends upon it. In some respects, however, the Church is in more serious embarrassment than the State, for the Church, in general, lacks both the buildings and the equipment for its work, and, up to date, it has had

small place in its budget for the workers. Here, again, the question intrudes itself, "Will the Church get the vision, and will it do the job?"

A HOME MISSION RESPONSIBILITY

In this connection we may note that the responsibility of the Church rests both upon those self-supporting churches that have resources sufficient for their own needs and the needs of the communities in which they serve and also upon those home mission agencies through which the Church has chosen to reach down in Christian ministry to those thousands of communities that are not equal to the tasks which confront them.

For many years the work of general home mission boards was largely that of church extension. The rapid settlement of our country forced this program upon home mission agencies. The characteristic worker of this era was the frontier missionary, the itinerant preacher, and the evangelist; and the characteristic home of the work was a one-room building with four walls and a roof and an inside arrangement devised to accommodate an audience and a preacher. As time has passed, the frontier has doubled upon itself until it has lost its geographic entity. It is no longer in the West, the East, the North, or the South; —instead, it is everywhere. No longer is it the new community which causes the chief anxiety of home mission executives; instead, it is the old community with its many people and its multiplied complexities. New York City, one of our earliest settlements, with

its millions of people and its billions of productive capital, is, perhaps, the greatest and the most difficult home mission field which we have, and what is true of New York is true, in proportion, of scores of our great cities in which the Church has been fighting a losing battle and where, in some cases, its continued existence is seriously threatened.

Face to face with these tremendous difficulties—particularly that of dealing with enormous groups of people of foreign birth or parentage and of foreign language—and with an ever increasing field of responsibility, the home mission boards of the country have, almost unconsciously, worked out a radically new method of handling their task. That method is characterized particularly by its special emphasis upon work with girls and boys, and it is evidenced by the building of altogether new types of home mission churches, the employment of altogether new types of home mission workers, and the adoption of altogether new programs of work. Today kindergartens, day nurseries, children's clinics, girls' clubs and boys' clubs of every character, mothers' clubs, gymnasium classes, school-day lunches, visiting nurses, daily vacation Bible schools, week-day religious instruction, evening classes of many sorts, industrial classes for boys and girls after school hours, summer camps, and a multitude of other related activities having to do with the welfare of girls and boys are an accepted and daily part of the regular routine of many home mission churches, settlements, and other community institutions directed by home mission agencies.

This sort of work is going on today in all our great cities from Boston, New York, and Baltimore on the east to New Orleans, El Paso, Los Angeles, San Francisco, Portland, and Seattle on the south and west. What may be more surprising to the uninitiated, however, is the fact that a remarkably similar program may be found in communities forty or fifty miles from the railroad in the mountains of New Mexico, in our Appalachian highlands, and in hundreds of other rural home mission centers in all parts of the country. The day of a new home missions has already dawned, but the amazing extent and effectiveness of the work is not always well understood.

The future of America and the future of American Christianity will ultimately be determined by what takes place in what have been called our marginal communities. These are the communities which for one reason or another are not sufficient unto themselves to meet the demands that the hour makes upon them. This inability may be due to spiritual poverty and want of vision as well as to economic lack. But whatever its cause, it immediately becomes a matter of vital concern to all of us. It is in these communities that the home mission boards of the country find their field of labor.

And where are they? Not in any one state, but in all of them. They are to be found in the congested and polyglot areas of our great cities; in the decadent rural communities of New England; in the Negro communities and mountain sections of the South; in the hundreds of mining and coke towns in Pennsyl-

vania of from five hundred to two thousand population each, some of which have a population of practically one hundred per cent of foreign birth; in the sage brush country of Montana; in the deserts of Arizona, among the American Indians; among our enormous Spanish-speaking population of the Southwest; and in Porto Rico, Alaska, and Hawaii. These are a few of the sections of a broad front along which the future of America is being determined, and in every one of these places the line is being held by home mission agencies. Sometimes the line is thin indeed, but were it not for these agencies, there would often be no line at all. And the hope of holding that line depends upon our ability to deal effectively with the rising generation.

Already, without ostentation or the waving of flags, home mission agencies have put into actual operation the most extensive program of religious education which has ever been undertaken by any general agency or group of agencies in the United States. This is no disparagement of other general agencies whose names might seem to suggest a closer relationship to the work of the Sunday-school and religious education in general than home mission boards may be supposed to have; most of those very worthy and greatly needed organizations have been charged with other duties than that of the actual work of religious education with boys and girls. The point that we are trying to make clear here is that it is upon distinctly home mission agencies that the responsibility has usually fallen for constructing buildings suitable for purposes

of religious education in the communities which have not been able to provide these facilities locally, of employing workers who understand the work of religious education, and then of getting from the churches the funds for maintaining the work.

One can scarcely imagine a greater calamity to the work of religious education in this country than to have the distinctly home mission agencies suddenly deprived of support. Such an unthinkable contingency would mean the collapse of the work of religious education in thousands of our most needy centers from one end of the country to the other. We would not for a moment infer that the home mission agencies are meeting the full needs of our marginal communities in this respect. Far from it. It chances that the present writer has just returned from visiting villages with populations totaling many thousands of souls where there is no church or Sunday-school, either Catholic or Protestant. There are too many such places. We are trying rather to emphasize the fact that so far as the need is being met, it is by the churches through their home mission agencies; and, for the most part, the work is of an increasingly high order.

Not long ago the pastor of an outstandingly cultured and prosperous church in a noted suburban community said, after inspecting at first hand the work in religious education in an Italian mission in one of our large cities, "That mission has a more carefully planned and executed program of religious education for its Italian children than I have for the children

in my own church." Unfortunately the remark could not truthfully be made with reference to all Italian missions, but the incident is significant as indicative of the ideals toward which home mission agencies are working and which they are achieving as adequate resources are placed at their disposal.

Space will not permit us to go further into detail at this point or to emphasize the large contribution which the home mission agencies are making in the field of children's welfare, club work, recreational work, and related activities, although there is much that might be said. We should, however, add a special word concerning those large and immensely effective agencies for religious nurture and training of young life commonly known as the women's home mission boards. Different denominations have different plans of operation, but in general the work of the women's home mission agencies falls into two categories—school work and community work of one sort or another. These agencies are spending many millions of dollars each year for work in the United States, and practically all of this immense sum goes directly for work with girls and boys or indirectly to them through work with their mothers. The school work is, of course, almost exclusively work with youth, and in the community houses, settlements, institutional churches, and similar institutions for which the women's boards supply workers, the particular assignment of those workers is almost invariably that of work with girls and boys or with mothers. Among

national agencies for children's welfare and religious education, the women's boards of home missions stand either at the top of the list or well toward it in regard to the amount of money expended each year, the number of workers employed, and the number of girls and boys in needy communities reached. This work extends from Alaska to the Mexican border and from Porto Rico to Hawaii. There is no outstandingly needy group in all our more than one hundred million population which is not feeling the direct ministry of these exceedingly effective agencies for dealing with the rising generation.

If this book can in any way lead to a more adequate support of home mission agencies on the part of individuals and of local churches, the labor which it has involved will not have been in vain. The purpose of the book, however, is somewhat broader than that. It is to be hoped that many individuals in places not classed as home mission communities will find here a challenge to give more earnest heed to the welfare of the girls and boys in their respective communities, and that parents will be led to study with far greater care the methods by which they can make the life in the home render that fine contribution to the youthful members of it which no community agency can ever bestow.

As the discussion proceeds, it may not be feasible at all points to indicate just where distinct home mission responsibility begins and ends. The work, however, is one, and the task of making America Christian

in the full and best sense of that term is, after all, the great home mission, regardless of the particular agency through which it may chance to be accomplished.

A SUMMARY

Thus far in this discussion we have tried to emphasize the supreme importance of plastic young life in God's plan for making a new and better world with our coöperation. We have attempted to indicate the responsiveness of youth to new ideas and new ideals and to contrast it with the fixity and conservatism of maturity. We have undertaken to picture the vast army of girls and boys who, with all their abilities and limitations, are America's one hope. We have ventured to suggest some of the things which the War has revealed to us. We have raised the question, partly for future consideration, as to whether we have the vision of the need and are willing to pay the price for putting through to completion the task which is laid upon us, and we have called attention to the strategic position occupied by home mission agencies in dealing with the critical situations to be found in our neediest and most neglected communities. In other chapters we shall go more into detail in connection with some of the subjects already raised, and we shall undertake to indicate some of the points at which we should attempt to make the America *that is to be* a better place than the America *that is.*

CHAPTER II

Saving Young Bodies

On the sixth day of April, 1918, there was inaugurated in the United States a movement known as the "Children's Year" campaign. It was started as a war measure, and in a public letter President Wilson described it as "second only in importance" to supplying the immediate needs of the combatants. The aim of the movement was to save the lives of 100,000 babies during the year.

Are the implications of that campaign and its aim clear? If a bureau of the United States Government could, with its special knowledge of the facts, deliberately set out to save the lives of 100,000 babies in a single year, it does not require particular brilliance of imagination to draw a terrible picture of the enormous, unnecessary slaughter of the innocents which has been going on and still is going on in this country. As a matter of fact, practically a quarter of a million babies under one year of age die in the United States annually. Physicians tell us that at least half of these might be saved by the application of known principles of hygiene and infant care. If, then, to put it conservatively, more than 100,000 infants die unnecessarily in the United States each year, it is evident that these babies are killed. Certainly they do not die of their own accord. Their lives are taken by the things which are done to them and which ought not to be done or by the things which ought to be done and are

not done. They are very largely sacrificed to the twin gods of Ignorance and Poverty.

Compared to the total number of unnecessary infant deaths in the United States for a single year, our entire military losses in the World War seem small, and when a series of years is taken into account, these war losses sink into insignificance. In ten years the number of babies who die unnecessarily in the United States would repopulate five of our present states with enough left over to create a good-sized city in addition. At present the most dangerous occupation in this country is that of being a baby.

COMPARISON WITH OTHER COUNTRIES

The fact is that for a people supposed to be among the leading nations of the world in matters of enlightenment, our record is far from satisfactory. In Russia, we are told, one baby out of every four dies before completing its first year of life. Russian mothers love their babies, but the "mother instinct" does not keep them from making mistakes in diet that cause their children's deaths. In the United States one baby out of every ten dies before reaching its first birthday. Yes, that is better than the Russian record; but in New Zealand only one baby in twenty dies in the first year of life.

The reason for this situation in New Zealand is worthy of note. In 1872 the infant death-rate in that country was approximately the same as the present rate in the United States. Since that year the death-rate has steadily declined. Since 1900 the decline has

been particularly rapid. Attention has been called to the fact that the decline during the last decade is specially noteworthy inasmuch as a marked decline in the death-rate during the early stages of the effort to reduce it is more easily attained than after the rate has been materially reduced. New Zealand mothers are no more devoted to their offspring than are American mothers, and, in many respects, they are no better informed than women in the United States. They have, however, learned much more about the care and feeding of infants than have mothers in the United States, and, by the application of this knowledge, they have succeeded in reducing the infant mortality rate to 48.4 per 1,000, or less than half the infant death-rate in the United States.

ENORMOUS LOSSES

The figures for the United States also show some important variations in the rate in various sections of the country and among different race groups in the same section. Thus, in 1920 the infant death-rate varied from 61.2 in the state of Washington to 141 in North Carolina. The rate for New York State was 92.2. In Maryland the rate for white babies was 90 and the rate for colored babies 143. In Virginia the rate for white babies was 81 and the rate for colored babies was 157, while in North Carolina the rate for white babies was 93 and for colored babies 187. Among cities, Pittsburg lost more babies in proportion to its births than any other of the large American cities for which reliable records are avail-

able. One baby in every nine born in Pittsburg failed to survive throughout the year; in Boston the rate was one in ten; in Philadelphia one in eleven; in New York one in twelve; and in Seattle one in eighteen.

But we must not imagine that we have got to the bottom of the matter when we have tabulated the number of lives lost in infancy. Far from it, for infant mortality is perhaps the most sensitive index we possess of social welfare and of sanitary organization and administration. To quote a well-known English authority: "Excessive mortality in infancy implies excessive mortality in later life. The environment which, because of bad housing, bad sanitation,—domestic or municipal,—a low degree of social progress in general, reacts unfavorably on infant life, is the environment responsible for a low state of health and vitality in all classes of the population. Moreover, those children who, because of superior resistance, do live to maturity, are often seriously impaired in health. The infants who are injured by the unfavorable environment into which they are born number two or three times as many as those who die. The survivors of infant mortality, it has been declared, bear in their bodies the marks of its causes and conditions."

Of this secondary toll exacted from society, we had been more or less blissfully unconscious until the registration and examination of our young men in connection with the carrying out of the war plans revealed the fact that one third of them were so markedly physically defective as to disqualify them for

military service. What the results would have been had an equal number of girls been examined it is impossible to say. We wakened, however, to a sense of our physical deficiencies. The fact that we were told by reputable physicians that a very large proportion of the defects could have been remedied or avoided altogether by proper attention during childhood only added to our humiliation. How serious is the handicap under which we labor is perhaps suggested by the statement issued by the National Child Welfare Association that: "Of the 20,000,000 American school children between six and fifteen years of age, one million have defective hearing, five million have defective eyes, five million are mal-nourished, six million have enlarged tonsils or adenoids, and over ten million have defective teeth. In short, three quarters of them suffer from preventable or curable defects."

FOOD AND LACK OF FOOD

Perhaps there is no more insidious foe to the child's physical well-being than that of malnutrition, and none less thoroughly understood by parents. Until somewhat recently, it was generally supposed that malnutrition was a condition limited to those children whose parents lacked the means to buy them a sufficient quantity of food. But we have been forced to abandon so naïve a theory. Malnutrition may result from a variety of causes, and hundreds of children whose parents are able to buy food are continually undernourished because of ignorance or neglect. For the reason that malnutrition causes little or no pain, we

are likely to ignore or to be unaware of its presence, while it goes steadily on exacting its terrible toll. That undernourishment has become one of our serious national problems is generally conceded.

It is not difficult to understand that when a child three weeks old is fed on cabbage; another seven weeks old is kept for days in succession on sausage, bread, and pickles; and a third six weeks old is fed on sardines and vinegar, something is radically wrong. Between these real, though absurd, practises and the ideal diet for a well-nourished child there are many gradations of folly.

The Children's Bureau of the United States Government says: "Insufficient or unsuitable food and drink, such as tea and coffee instead of milk, is generally conceded to be the chief cause of undernutrition. The first requirement of a growing child is food. Every movement his body makes, every bit of work it does, requires energy, and loss of weight results. It is essential, therefore, that the diet of a growing child should be, first of all, generous in amount. An insufficient and inadequate breakfast of bread and coffee practically always means too little food, whether or not the midday meal is adequate, or even though a hearty supper may be eaten. Indulgence in sweets and highly seasoned foods, habitual eating between meals, late hours, unventilated sleeping-rooms, and lack of exercise may all result in a 'finicky' appetite, and thus in taking too little food."

There are other perils, however, besides that of taking too small a quantity of nourishment. One is

the improper selection of foods. We know today, as we have not known before, that certain foods are well-nigh indispensable to the nourishment and proper growth of children. Eggs, leafy vegetables, and milk contain elements which are essential, and other foods will not supply the lack regardless of the quantities in which they are taken. For practical purposes the entire question of the adequate nourishment of children often comes down to the simple problem of securing a sufficient supply of fresh milk. Thus the cow is often the solution of the perplexing problem, and workers in certain sections of the country are trying to meet the situation by encouraging the keeping of the "family cow."

Of course this solution can be applied only in the rural districts; but, curiously enough, it is in the rural regions—particularly in the "single-crop" sections—that malnutrition works its most diabolic havoc. It is one of the ironies of fate that it is much easier to get an abundant supply of fresh milk in many cities than it is in vast areas of our rural regions.

However, the problem of undernourishment is not limited to the country. An examination of 171,661 school children in New York City led recently to the following estimates: that of the 1,000,000 school children in the city, 173,000 were normally nourished; 611,000 were passable; and 216,000 were seriously undernourished. No one knows just how many children throughout the country are in this last-named class, but competent medical authorities place the figure at between three and five million.

Possibly we can best understand what is involved in this problem of malnutrition if we think for a moment of the characteristics of the well-nourished child. We are told that a properly nourished child measures up to racial and family standards in height and weight; he has good color; his step is elastic; his flesh is firm; he is usually happy and good-natured; he is full of life and constantly active both physically and mentally; his sleep is sound; his appetite and digestion are good; he is what nature intended him to be, a happy, healthy young animal.

To something like this every child born into the United States has a right. The tragedy is that in this land of bumper crops multitudes of children are continually in a state of malnutrition; that in a country that boasts of its enlightenment, so many innocent victims are sacrificed each year upon the altar of ignorance; that in a land where justice is supposed to rule, we systematically condemn, unheard, so large a proportion of our helpless children to lives of weakness, disease, and inefficiency; that, in the face of this wrong, the followers of Jesus Christ, who said, "Of such is the Kingdom of Heaven," should be so little concerned about it all.

The old Mosaic law made bold to declare, "Thou shalt not kill." Jesus said, speaking of the little child who had been called to stand in the midst of the assembled crowd, "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the

sea." With such words from the great head of the Church ringing in their ears, the followers of Him who went about doing good, cleansing the lepers, healing the sick, restoring sight to the blind, giving hearing to the deaf, and raising the dead, must be dull indeed if they do not find in every undernourished, thin, flabby, delicate, listless child, and in every child suffering from decayed teeth, adenoids, enlarged tonsils, or other physical handicap, a challenge to service.

CARRYING OUT A TASK BEGUN BY JESUS

Jesus believed in saving people's bodies—not as a sort of advertising demonstration to attract public attention, but because bodies were worth saving in themselves. It was the most natural thing in the world for Him who came "that they might have life and that they might have it more abundantly" to be tremendously concerned about matters of physical well-being. It was not surprising that when such a leader drew his one picture of the last judgment, He raised the question of the attitude of his followers toward the sick and helpless, and then added, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Surely the heart of Jesus would be touched by the children who never have enough to eat; by those who have the wrong kinds of food; by those who are killed by unclean milk; by those who, because of the congestion in our great cities, suffer for want of light and air and a chance to play; by the Negro babies who, in some sections, die at a rate twice as fast as that of the white children in the same sections; by the

multitude of Mexican babies in our great Southwest who are murdered by improper food and unsanitary surroundings; by the crowds of boys and girls whose lives are blighted by adenoids; by the many who suffer from poor vision; by the children in industries who are physically deformed or otherwise injured by their long-continued and arduous labors; in fact, by the pitiable condition of any child who is forced to assume the responsibilities of life under any one of the countless limitations from which he might have been saved had the followers of the Man of Galilee taken seriously the task which He began so long ago.

One can scarcely conceive of a more important, more fundamental, and more thoroughly Christian task for a Christian Church than that of insuring an abundant life to the children who, at its very doors, are today deprived of that boon. Fortunately we have many churches which have already caught the vision and are working earnestly and effectively at the task.

One church in a home mission field in a great city has ready on each school day a nourishing lunch which may be purchased at a nominal price by definitely selected pupils whose homes have been visited and who are thus known to be suffering from malnutrition. The children come eagerly, and this single nourishing meal is meaning for them the difference between adequate and inadequate nourishment, between strength and weakness, and between physical efficiency and inefficiency. Another home mission church with the coöperation of a friend, distributes eighty pints of milk to needy families. A mission

at work among the Mexicans in the Southwest gathers the little children each day and supplies them with clean, wholesome milk. This simple ministry saves from disease and death children who would otherwise fall an easy prey to contagious maladies. Every day thousands of children in home mission day nurseries and kindergartens are receiving milk and other nourishing food. Thus is the Church carrying out literally the words of Him who said, "Feed my lambs."

Many churches conduct clinics where children suffering from all manner of disease and abnormality are received for examination, advice, and treatment. Some carry on parents' classes where definite training in the care and feeding of children is presented. Others are giving much needed instruction in sexual hygiene. An increasing number of home mission churches provides gymnasium classes with trained teachers, playgrounds with trained supervisors, and other sorts of health-giving recreation. Some maintain milk stations, and some employ visiting nurses or other workers, who assist in establishing sanitary conditions and in promoting correct health habits in the homes of the children.

Many churches maintain mothers' clubs, where much wholesome and healthful information concerning the care of children is disseminated. A number of home mission boards support doctors and nurses in the more neglected sections of the country where the emphasis is, in the very nature of the case, upon the care of mothers and children and the maintaining of proper

conditions in the home. Fortunately, too, thousands of ministers both in the country regions and in the cities have come to feel that one of their first concerns is to help in the creating of such community habits and ideals as will make it possible for children to have a fair chance at life. Without extra staff helpers, they are doing a vast amount of educational work which is producing results in terms of lives saved.

In addition to the enormous amount of work that is being done through home mission churches, we must take into account the hundreds of church hospitals and homes scattered in all parts of the country which are ministering to the sick, the orphaned, and the neglected.

Then, too, there is an important and constructive piece of work that is being done in scores of home mission schools where girls are being trained in the selection and preparation of foods, in the arranging of menus, and in many other activities which make for the building of home life and for the conservation of the lives of helpless children in the home. In this way thousands of homes are being reached in which firm foundations are laid for the future. The work includes many groups—Negroes, Indians, Mexicans in the United States, Spanish-Americans, and others. How many lives have been saved both directly and indirectly by this constructive ministry, no one can say, but there is every reason to believe that the number is large. Surely a ministry that trains the mothers of the children who are to be is fully as Christian in spirit and even more statesmanlike in policy than that which confines its attention to the undernourished,

sick, and handicapped offspring of the ignorant mothers that now are.

CHRISTIAN WOMEN MINISTER TO THE NEEDY

A special type of ministry to neglected children grew directly out of the surveys of the Interchurch World Movement. Those surveys revealed the fact that the groups of migrant laborers in the country were not made up entirely of men; that thousands of women and children were continually shifting from one seasonal industry to another. Sometimes it was the berry fields which demanded help, sometimes the canneries, then again the oyster fields, and so on through a considerable list. And following these varied industries were many families that included in their membership little children who never knew an established home, and who lived under the most unsanitary conditions. These children were unclean, they were inadequately fed, and upon the most unsatisfactory food, and they were neglected from early morning till night during the years when they most needed attention. The following picture drawn by Mrs. DeWitt Wallace gives some idea of the conditions revealed:

> The berry season is in full swing, and the crowded little shacks are all a bustle of life by five in the morning. The family have a scanty, hurried breakfast, and the older members are off to the hot fields to fill the crates that we look for in the markets the following morning. As the sun climbs higher in the heavens, the heat seems almost unbearable, and the children, who have followed the parents up and down the monotonous rows of berries, seek the shade of the surrounding buildings and often fall asleep there. The noon hour comes, and there is neither time nor energy to cook a substantial meal, so a loaf of bread and some coarse molasses is the substitute. The afternoon wears on, and the little children—boys and girls

from the age of a few months to ten or twelve years, with no supervision and no one even knowing where they are—amuse themselves as best they know how until dark.

If this condition only lasted for the few weeks of the berry season, it could possibly be counteracted by the influences of the rest of the year. But this is just one round in the cycle of the year, for when the berry season closes, vegetables are ready; then the general migration for these foreign people is to the oyster beds and canneries, where a similar or, in many cases, a worse condition arises. No schooling, no constructive play, no ideals for future citizenship, and no standards of law and order. The influences of the home, the church, the school, and a normal community life are absolutely lacking.

It was not surprising that this situation touched the hearts of the home missionary women of America and that they began to minister to some of these needy and neglected children. Unwashed babies tormented by countless flies were washed and protected. Supervised games took the place of demoralizing activities for the older children, and nourishing hot soup, real bread and butter, and big pitchers of genuine cow's milk took the place of bread and molasses. Again the results of the work in terms of the fuller, richer life which Jesus came to give cannot be set down in tables, but they are none the less real and abiding.

The amount of work which home missions and self-supporting churches have done to save the bodies of helpless children is so large in the aggregate that we could very easily hypnotize ourselves with our achievements. We would hardly be fair to ourselves, however, if we did not recognize the fact that the things which have been done have been small in comparison to the things which have been left undone. In Christian America we have by our efforts saved the lives

of little children by hundreds and by thousands, while by our neglect we have slaughtered them by millions. Hundreds of churches have done nobly, but thousands of other churches have done nothing at all. Hundreds of Christians have worked sacrificially at the task of saving the bodies of our children, while thousands of others have never once seriously thought of the need or their obligation to meet it. It is unquestionably true that the Christian churches of America could, during the present year,—and without disturbing their current program,—save, by educational methods without direct philanthropy, the lives of scores of thousands of children. The information and materials needed for such a task are available, and the methods necessary have been tested by use.

So long as human lives are being needlessly sacrificed, the responsibility for correcting the situation must rest upon the followers of Jesus Christ. So long as there is one undernourished, diseased, or handicapped child in the community, the responsibility for that condition must rest upon the Church until the Church has done all within its power to remedy the matter. Every ignorant mother, every unwashed child, every bottle of dirty milk, every condition of every sort which threatens the life or well-being of little children is a challenge to the followers of Him who said, "Lovest thou me? . . . Feed my lambs."

THE WHITE HOUSE CONFERENCE

Fortunately other agencies are at work at the task, and much has already been accomplished. President

Roosevelt gave perhaps the first great impulse to the work when he called the famous White House Conference on Child Welfare. That conference met in Washington in January, 1909. About two hundred delegates were invited. They represented every state in the Union. President Roosevelt himself presided. The report of the committee on resolutions that was adopted at this gathering contained fourteen articles, and out of the work of this conference have grown many important results. One of these was the creation of the Federal Children's Bureau which, through intensive and extensive studies, has sought to ascertain the facts concerning the wastage of infant life. The Bureau has charted a hitherto unknown land and has placed some very startling facts before the American people. It has also created a literature for the guidance of parents and others concerned with matters of child welfare that is at once so scientific and so simple of content that we can never again excuse the distressing conditions which we have permitted to exist on the plea that we lack information as to proper methods of procedure.

FACTS REVEALED BY THE CHILDREN'S BUREAU

One of the striking facts revealed by the studies of the Children's Bureau was that of the close relation between infant wastage and poverty. Thus it was discovered that in families where the father's earnings were ten dollars or less a week, the infant death-rate was twice as great as in families whose income approached, in the days before the War, one

hundred dollars per month. In community after community the facts revealed were so similar that a social principle came to be established with something of mathematical certainty; namely, that of the relation of the wastage of infant life to conditions of poverty in the home.

In some cases the facts discovered were far more startling than the figures just quoted would seem to indicate. In one place it was found that the death-rate for artificially fed babies was eleven times greater where the father's earnings were under $550 per year than they were when the father received $1,850 per year or more. In other words, the babies born into the poorer homes in that city and fed artificially had only one eleventh the chance to survive as had those babies born into the more comfortable homes and also fed artificially. In the same city, the breast-fed babies in the poorer homes had one third the chance to live that babies similarly fed in the better homes had. These and other facts brought clearly into relief the dangers of improper feeding of infants.

In New York City the establishment of infant welfare stations reduced the infant death-rate two thirds, resulting in the saving of multiplied thousands of lives each year. From another source comes the information that the introduction of pasteurized milk into a certain foundling asylum reduced the number of infant deaths from 524 one year to 255 the next, and that, in spite of the fact that the number of babies in the institution had been materially increased in the meantime. Both our babies and our boys and girls

of tender years are starved for pure milk and the leafy vegetables which have been found to be indispensable to their welfare. We are told that we have five times as many undernourished children today as we had a few years ago. Whether this is true or not, it is certain that the situation is serious enough to demand radical treatment.

THE CARE OF MOTHERS

Another result which has grown out of the White House Conference is a renewed appreciation of the importance of caring for the mother both before and after the birth of the child. That the mother needs such care both before and after childbirth, not alone for her own sake, but for the sake of her children, is apparent. While but six countries have a more favorable infant death-rate than has the United States, in the mortality rate for mothers from conditions caused by childbirth the United States stands seventeenth in the list. Italy, the Netherlands, Sweden, Norway, Russia, Finland, Japan, England and Wales, Hungary, France, Ireland, Spain, Switzerland, Australia, Scotland, and New Zealand all stand ahead of our own country.

What is even more alarming is the fact that while conditions in this particular have been improving in other countries, they have grown steadily worse in the United States. In 1915 the death-rate of mothers from conditions connected with childbirth was 6.1; in 1916 it was 6.2; in 1917 it was 6.6; in 1919 it was 7.4. In 1918 the rate was 9.2. This exceptionally

high rate was partly accounted for by the prevalence of influenza. In 1917 childbirth caused more deaths among women between the ages of fifteen and forty-four than did any other disease except tuberculosis. In that year it caused more than five times as many deaths as did typhoid fever. And the great majority of these deaths were entirely preventable. We have made gains along other lines, but not here.

Not only is this loss appalling in itself, but it has a very important bearing upon the saving of the babies. The death-rate among motherless babies is enormous, in one city amounting to five times that of the rate for babies with mothers. How easily large and important results can be secured in this field is demonstrated by the work of the New York Maternity Center Association. Among 4,496 women who were given intelligent supervision both before and for a month after the baby arrived, the proportion of babies dying during the first month was reduced to considerably less than one half of that for the city as a whole. And this result was secured in spite of the fact that these mothers and children lived under the usual low-income handicap. At the same time, the number of mothers who died was reduced to less than one third of the general rate for the entire United States.

Another benefit which has grown out of the White House Conference is a recognition of the importance of making it possible for the mother to care for her children at home wherever this is practicable, instead of committing them to institutions. To this end forty-one states have already enacted child welfare

laws, or, as they are perhaps more commonly called, widows' pension or compensation legislation.

Through the aid provided by the widows' pension or compensation funds, thousands of mothers have been enabled to keep the home together and to give to their offspring the motherly attention which, without this state aid, would have been delegated to an institution. For a large number of other children institutional life has been avoided by finding foster homes for them. This is one of the most radical departures in the care of dependent children which this country has known, and it has already meant much in the lives of hundreds of thousands of children who would otherwise have been consigned to institutions. Through the formation of child welfare organizations all over the country, the administration of the funds devoted to this sort of work has been made most economical, while at the same time a local community conscience for and interest in existing conditions of need has been developed.

OTHER AGENCIES

An agency which is doing much for the children of America through its educational work and its varied publications is the National Child Welfare Association.[1] This Association directs public interest to the physical, mental, and moral welfare of children, keeps in touch with legislation and social progress in child welfare, and coöperates with and strengthens the work of all organizations having child welfare for their

[1] Headquarters are at 70 Fifth Avenue, New York City.

object. It prepares and issues for sale excellent posters, picture panels, and other graphic material dealing with prenatal care, infant and child care, the growth of the child through play, study, work, reading, and training in morals, civics, and religion, and kindred topics. It furnishes speakers, lecturers, and organizers. It also publishes many helpful books (see Bibliography). For sets of posters to be used in exhibits for the purpose of arousing community interest in matters of child welfare, those available from this Association are probably unexcelled. Attention should also be called to the fact that a wealth of pamphlet literature dealing with many aspects of child welfare can be secured from the Children's Bureau in Washington, D. C.

Another agency which has made an important contribution in this field is the Child Health Organization of America.[1] Its aim is to establish correct health and food habits in the lives of boys and girls, and it works through public schools and also church schools and Sunday-schools for the accomplishment of its aims. It utilizes the play instinct, and makes a game of the matter of establishing health habits. It publishes attractive graded material for boys and girls of all ages from five years upwards. This material includes "Watch Your Weight Tags," "Child Health Alphabets," "Rules of the Game," posters, simple health plays, and various other excellent and inexpensive publications for use with the children themselves.

[1] Headquarters are at 370 Seventh Avenue, New York City.

THE PUBLIC HEALTH NURSE

The public-health nurse is, according to the Children's Bureau, the keystone of child welfare work. She is the one who follows the case into the home, and there on the spot, with the utensils which the mother has available for use, she teaches the principles of the care of the baby in the most effective way.

How rapidly the public health nurse movement has extended is demonstrated by the fact that the number of public health nurses employed has increased from 130 in 1890 to more than 11,000 in 1922. Although there are still large areas untouched by the ministry of these nurses, they are, nevertheless, at work today in states extending from the Atlantic to the Pacific and from New England to the Gulf. They are employed by boards of health, boards of education, county boards of supervisors, industrial companies, anti-tuberculosis associations, women's clubs, home mission boards, and by various other groups. They are at work in communities ranging from a few hundred people upwards. The value of the ministry which they are rendering is beyond calculation.

By way of illustration: A few years ago, when New York City schools had no school nurses, only six per cent of the instructions of the school doctor were carried out. With the introduction of school nurses, who could follow the child into the home and there persuade the parents to secure proper treatment for it, reports showed that 84 per cent of the physicians' instructions were carried out.

WHERE DO THEY LIVE?

Millions of American girls and boys live in cabins, box-cars, and shacks of various sorts. In general, the poverty of the home environment is but a reflection of the social, religious, and educational poverty which dwarfs life at its very beginning.

THE COMMUNITY NURSE AT WORK

Some home mission churches employ visiting nurses who visit the humblest homes and there translate scientific knowledge into simple and concrete

The public health nurse not only cures "backward" pupils by removing the cause of backwardness in the home, but she also strikes at the very source of disease through fly campaigns, clean-up weeks, and agitation for better housing, sewage disposal, and milk inspection. All this requires a nurse who has had much more than an ordinary nurse's training, and at least fifteen universities are now offering approved courses for the post-graduate training of graduate nurses who wish to take up public health work. In this connection the National Organization for Public Health Nursing [1] has rendered a most important service by holding up a high standard of training for the public health nurse and by maintaining both a consultation and vocational service for nurses and communities and also by acting as a national clearing house for information relating to all phases of public health nursing.

BETTER TRAINED PARENTS ESSENTIAL

It would be difficult to over-emphasize the importance of the public-health nurse. She can do much to minimize the effects of poverty in the homes and ignorance on the part of parents, but such a ministry alone can never fully satisfy the Christian conscience. We must get back of the conditions that are, and find out why parents are allowed to remain so ignorant in a land where simple scientific facts are already established and available, and why such distressing poverty is allowed to continue in a land flowing with milk and

[1] Headquarters are at 370 Seventh Avenue, New York City.

honey. The question of the needless sacrifice of the lives of little children, when followed to its logical conclusion, leads us very close to the heart of some of the evils in our present social organization. Surely there must be something at fault both with our educational systems and with our economic organization when such conditions are allowed to exist. It is the business of the followers of Jesus Christ to find out the things that are wrong and to set them right or die in the attempt.

We cannot forget that many of these ignorant parents who do not understand the simple principles which have to do with the care of mothers and children are the products of our public and church schools. In those schools we consider certain things so important that we endeavor to teach them to every child. These include the alphabet, the multiplication table, and other similarly basic facts. We drill on these more or less diverting matters until they are supposed to be fixed permanently in the child's mind. No doubt these things are important, yet we have in the United States multitudes of parents who rarely ever use the multiplication table and whose reading is so slight that it is practically negligible, but who never, in church or school, received any instruction in sex hygiene or in the most important task in life, that of being an intelligent father or mother. Yet the essential facts concerning the feeding and care of infants could be presented in our public schools, or even in our church schools, and mastered in far less time than is now consumed in conquering the multiplication table. We are

not particularly desirious of having the multiplication table thrown out of our schools, but we are convinced that this matter of an enlightened parenthood is at least of as much importance, and should receive its due amount of attention.

A TASK FOR THE CHURCH

It would seem to be the business of the Church to make sure that this knowledge is carried to all. It is a part of the good news which Jesus came to proclaim. Was it not He who opened his ministry in his home town of Nazareth with the words: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

We are told that the race moves forward on the feet of little children. We believe this to be a fact. It is the premise on which this chapter is written. We have tried to show that there is an enormous loss of infant life and well-being in America; that much of this appalling loss is entirely unnecessary; that the Christian Church could change these conditions if it desired to do so; that because Christianity is what it is, we can never discharge our responsibilities in this particular until we have done all within our power to set the wrong things right. We have suggested that the Church is already rendering a large service in this field, but that it is falling far below its possibilities.

There are certain very definite things which local

churches and individual Christians can do to help. They can support more generously the work which denominational missionary agencies are doing among specialized and neglected groups in this country and its possessions. They can assist in the establishment of local child welfare stations and in the support of public-health nurses for local communities. They can organize or coöperate with the local child welfare organization. They can provide and teach mothers' classes in the local church. They can arrange clinics for the examination of children. They can help to provide ice for those who need it. They can insist on regular and adequate physical examination of pupils in the public school. They can make sure that a wholesome and abundant milk supply is available for the community. They can coöperate with the public school authorities and insist that adequate instruction on matters of child welfare be introduced at the proper place in the school curriculum. They can organize classes for the study of similar subjects in the church school. In short, there are countless ways through which the work can be carried on.

Our task will be complete when we have all learned all that we can learn about the care of children, and when all that knowledge is being utilized in caring for every child born under the Stars and Stripes and every other flag in all the world.

CHAPTER III

Play and Work

Did you ever watch a group of boys in a narrow, crowded street sit down on a much-used sidewalk to shoot marbles, quite oblivious to the fact that steady streams of traffic were crowding them from either side? Did you ever see an Italian girl seize the fleeting seconds between constantly passing pedestrians to bounce a rubber ball against a narrow space of brick between two windows? Did you ever observe a gang of boys on a crowded thoroughfare "shoot craps" for rusty safety-pins, bits of chalk, useless pieces of tin, or broken pencil stubs or, for that matter, for real money? Did you ever visit a crude, dark, and damp rendezvous of a gang of boys, built in an impossible spot, of rotten material taken from some building in process of wrecking? If you have had any one or all of these experiences, or others similar to them, you have some idea of the insistence of the play instinct in life and the necessity for its guidance.

We have sometimes thought of play either as a necessary evil to be tolerated or as a more or less harmless pastime for children too young to work. We have been slow in discovering that play is a most essential factor in God's plan of making men and women out of boys and girls. Play, properly directed, builds strong muscles, fortifies the body against disease, quickens the intellect, strengthens the moral fiber, teaches the fine art of coöperation and team-play,

lessens immorality, crime, and delinquency, and, in general, serves as the child's great university in the complicated art of living. Someone once said, "Man is most truly man when he plays." We may paraphrase that statement and say, "The child is most truly the child he ought to be when he is engaged in wholesome, invigorating play." It is on the playground that the child lives the full and abounding life which is so necessary to his present well-being and his future development.

Speaking of the value of play, Charles W. Waddle says: "There is scarcely a virtue that is not born and reared to sturdy strength through suitable and timely play. Self-control, self-direction, capacity to lead, and willingness to follow are necessary virtues learned nowhere else so readily and so surely. Justice, honesty, respect for the rights of others, the necessity for and the binding nature of law, and all those principles, recognition of which complex social and industrial life demands, come as by-products of rightly developed play." Play is a spiritual tonic. It gives zest to all of life. The child who has not learned the secret of play has missed something of very great importance from his life.

OPPORTUNITIES FOR PLAY NEEDED

The impulse to play is universal, but knowledge of how to play must be acquired, and, unfortunately, opportunities for wholesome play are often narrowly limited. This is particularly true in our great cities which steadily grow larger and more numerous as

the years pass. A few years ago we were distinctly a rural people; today more than half of our boys and girls live in cities, and a large proportion in large cities. So far as the rising generation is concerned, this drift toward the city means that a large and steadily increasing proportion of our children are growing up largely separated from the green fields, the brooks, the trees, and even the domestic animals with which children were once so familiar. One is reminded, by way of contrast, of the last will and testament of Charles Lounsbury, who died some time ago in the Cook County Asylum in Illinois. He said:

> That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this, my last will.
>
> . . . . . .
>
> I leave to children exclusively, but only for the term of their childhood, all and every flower of the field and the blossoms of the woods, with the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odor of the willows that dip therein; and the white clouds that float high over the giant trees. And I leave the children the long, long days in which to be merry in a thousand ways; and the night and the moon; and the train of the milky way to wonder at.
>
> I devise to boys jointly the use of the idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast; and all streams and ponds, where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all the meadows, with the clover blossoms and the butterflies thereof; the woods with their appurtenances, the squirrels and the birds, the echoes of strange noises; and all the distant places which may be visited, together with all the adventures there found. And I give to the boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance and without incumbrance or care.

These extracts from this remarkable document, written by a penniless man, dying in a public institution, are significant in the present connection because they picture so vividly and beautifully the environment of childhood which once was characteristically American. To many fathers today every word of the picture drawn builds visions of past experiences in their own lives, while to many sons of these same fathers the words are meaningless.

As soon as people insist on living together in great cities, the problem of play takes on greater seriousness. Fortunately, the child's play life must and should begin in the home, but unfortunately, many parents are unskilled in the matter of directing their children's play. There was a time when almost the entire play life of the child centered about the home; when, in addition to the outdoor games, dominoes, checkers, tiddledy winks, parcheesi, jack straws, and a host of other fireside games and activities made the home the center of ever-fascinating interest. The very fact that many of these games were home-made added unmistakably to their value. As time has passed, the number of available home games has steadily increased, but in the meantime other social changes have been taking place. Public amusement has increased and become commercialized, and means of communication and transportation have developed until the home has many competitors in the field of play. It is of very great importance that the home, which we have allowed perhaps too easily to be superseded by other institutions, shall recover something of its lost prestige as a place for play.

A swing in the back-yard, a trapeze in the attic, and the best room in the house set aside as a children's play-room will help to some extent to restore that prestige.

It is, perhaps, of equal importance that parents shall endeavor to develop some definite skill in directing and sharing in home play. Mr. Joseph Lee, a student in this field, has suggested certain minimum requirements as essential to the play life of children:

I. The first requirement of the play life of a child is a mother. To him his mother is at once instigator, audience, playmate, playground, and apparatus. . . . A mother is, of course, of no use to a child when he is locked up in a room and she is working in a factory. By having a mother, I mean one who is able to play a mother's part.

II. The next requirement of a child's play is a home where he can have his own things to play with, his own place to keep them, and some one to share them with and to be interested in what he does. More than half of our child wreckage is due to broken homes, and the disaster to their play life is in a great part to blame.

III. Another essential to the child from a very early age is a child community with established play traditions. . . .

IV. Every child should have the equivalent of a tool house, a woodshed, and an attic in his life, whether provided by the home, the school, or some near neighborhood institution. He must, apart from any systematic teaching, have things to hammer and cut and melt and put together, to burn, color, and otherwise deal with as his soul leads him. . . .

V. Every child should be encouraged to make collections of stones or bones or leaves or some such objects, and should be shielded from the kind of nature study which is to the love of beasts and flowers what the study of anatomy is to social life.

VI. Every child should go through a period of having pets—anything from white mice to horses will do.

VII. Every child must grow up in the presence of the arts.

VIII. For children under six there must be a back-yard with a sand box and other things to play with and a little general playground in the block. For those from six to ten there must be a sufficient playground, properly equipped and with right leadership, within a quarter of a mile. . . .

IX. Every child must have a garden in his home, or two months a year of life in the country. In fact he ought to have the latter anyway, and will have to arrange it with his mother

or his aunt or partner to look after his home garden while he is away.

These are some of the things we shall provide when we learn to take either democracy or education seriously.

The foregoing are but suggestions which a little ingenuity and imagination on the part of the parent will enlarge and adapt to individual circumstances.

THE PLAYGROUND AND ITS IMPORTANCE

The play life of the child begins in the home, but it very soon begins to reach outside of the home environment. This is as it should be, for it is only in these broader relationships that the child can find those varied experiences which will round out his development and training. When, however, the child lacks proper home care, he is often thrust out almost as soon as he can walk, or even before, to find his play life and his play world outside of the home. Once outside the home circle, he becomes a community responsibility, and the community must find an opportunity for the expression of the child's play instincts or suffer the consequences. For a long time it was the habit of communities to "suffer the consequences." Many a group of lively lads with endless possibilities for good has become a "gang" of toughs, many of whom later have found themselves behind prison bars, because society has been so slow in providing opportunity for and guidance in play. It has been truly said that, "In retracing the tortuous path of the youthful criminal it is seldom found that the trail leads back to the playground, the diamond, the athletic field, or the community center." Already the movement for

supplying these needs has progressed far enough for us to see the relation of them to the prevention of delinquency and crime.

The first organized and supervised outdoor playground in the United States was established under private auspices in Boston in 1886. Soon the movement spread. City governments began to waken to the need; state legislation was passed; school buildings were opened as community centers; playgrounds multiplied; the need for recreation among adults as well as children appeared; and the entire movement assumed national proportions. In 1906 the Playground and Recreation Association of America was organized, with headquarters in New York City.[1] A recent report of that organization indicates that for the year 1921 there were 502 cities in the United States in which there were playgrounds under paid leadership. In 367 of these cities the work was supported entirely or in part from municipal funds. Play centers to the number of 4,584 were conducted, and 5,181 men and 5,898 women, a total of 11,079 paid workers, were employed. The total average daily attendance reported at summer centers by 407 cities was 1,154,983. In addition to the 502 cities noted above, 169 cities reported school playgrounds or centers under voluntary supervision. Thirty-eight cities also report streets closed for play, while ninety-eight cities report that they have safeguarded streets for coasting.

A study of juvenile delinquency among boys between seven and seventeen years of age in the city of

[1] Headquarters are at 315 Fourth Avenue.

Chicago has revealed many interesting facts. There was in one year a decrease in juvenile delinquency of 24 per cent within the radius of one mile of small playgrounds opened by the Special Park Commission. In a certain restricted area in the vicinity of the stockyards, a portion of Chicago most difficult to improve, juvenile delinquency showed a decrease of 44 per cent during the period in which the small parks had been open. In a still more restricted area within a quarter mile radius of three playgrounds there appeared a decrease in juvenile delinquency of fifty per cent from the year 1900 to 1907, and within a radius of one half a mile the decrease was thirty-nine per cent. It was clearly demonstrated by this study that to provide a probation district with adequate play facilities is coincident with a reduction in juvenile delinquency of from twenty-eight to seventy per cent. In St. Paul the establishment of a single recreation center in a particularly difficult congested area resulted in a fifty per cent reduction in juvenile delinquency for the entire city. Results of a like nature have been secured in many other places.

The playground as such has been found to serve most effectively those children under fifteen years of age, but its usefulness cannot be limited to any age group. Young employed men and women often make heavy demands upon these play centers, particularly when daylight saving extends the period of evening recreation. Twilight baseball leagues are popular with this older group, as are volley-ball, tennis, hand-ball, medicine ball, and similar games.

For the babies there should be baskets or hammocks, and objects for them to handle; sand piles, swings, carts, and playthings of various sorts for the children who are beginning to run about. For children from three to six years there should be singing, games, stories, and constructive play. From six to eleven or twelve years there is a demand for competitive games, simple dramatics, and a multitude of other activities. For those above twelve years of age the more strenuous individual sports and competitive games are desirable, including hikes, nature study, trips of exploration, and the like.

CLUBS FOR GIRLS AND BOYS

Important as is the playground, it, alone, can never solve the play and recreation problem of boys and girls. By twelve years of age at least, the group instinct of youth begins to demand smaller and more compact group organization than is possible on the ordinary playground. That useful institution must then be supplemented by Boy Scouts, Girl Scouts, Campfire Girls' organizations, and a multitude of similar clubs for boys and girls. It would be hard to over-emphasize the good which the Boy Scout organization has done by taking hundreds of thousands of boys at an age when they specially need help and guidance and supplying to them wholesome and educative activities of many and varied forms. Similar clubs for girls have also made their enormous contributions to individual and national welfare.

The sad fact is that while we have reached many

with these helpful group organizations, we have, for lack of paid and volunteer leadership, been obliged to neglect many more than we have been able to care for. A study recently made by the Rotary Club of Chicago of what was being done for boys in that city revealed the fact that the figures of all agencies, taken at their face value and making no allowances for duplications, made a total of about one sixth of the boy population of Chicago between the ages of ten and twenty years, that was being reached by any agency attempting to supply some sort of supervision for the leisure time of the boy. In other words, there were 270,000 boys in the city between the ages of ten and twenty years who were not being touched by boys' clubs, boys' work in settlements, Boy Scouts, Y. M. C. A. boys' departments, public schools and community center groups, and clubs or church clubs of any sort. We do not need a more vivid illustration of how far we have fallen short of doing our task. We already know the method of its doing, but we have not been able to muster our resources to do it. That the job is worth doing, another illustration from Chicago indicates. The records of the Juvenile Court in Chicago show that the organization of a single boys' club with adequate equipment in building and apparatus, and under trained direction, assisted in reducing juvenile delinquency in an entire police precinct 51 per cent in a single year, and in the particular ward in which the club is situated the reduction in juvenile delinquency was 73 per cent in the same period of time.

Surely the churches, the schools, and the associa-

tions which are interested in saving our boys and girls can make no finer investment than in securing both the facilities and the leadership which will enable us to provide for the leisure time of our boys and girls in a far more adequate way in the future than we have in the past. Already many churches and other agencies have taken their tasks seriously and, through clubs, Boy Scouts, Campfire Girls, gymnasium classes, ball teams, and many other organizations, have succeeded in dominating the young life of their communities. They have blazed the trail which many others must follow before the task will be done.

The number of such clubs to be found in churches supported by home mission money is very large, running into the thousands—how many, one could scarcely attempt to estimate even approximately. A single Italian mission housed in a building so inconspicuous as scarcely to attract attention carries on sixteen clubs for girls and boys as a regular part of its current program (1922-1923). These clubs are directed by young men and women, practically all of whom have had college training and most of whom have, in addition, had special training for their respective tasks. Another Italian mission provides a program of industrial training, entertainment, and religious instruction which takes nearly twelve hundred American children of Italian parentage from the crowded streets for certain periods each week.

In connection with the Daily Vacation Bible Schools which now total into the thousands each summer, home mission agencies are making large provision both for

indoor and outdoor play, and, each summer, in connection with camps of various sorts, many thousands of children are given an annual outing in God's out-of-doors. One playground provided during the summer of 1922 in connection with a mission in the anthracite region of Pennsylvania was used regularly by girls and boys during the day and by young men and women during the evening, the evening attendance, on occasion, running well over one hundred. The moral breakdown of many a youth has grown out of the fact that no one cared how he spent his leisure.

THE STORY OF A HOME MISSION CHURCH

What can be done by way of providing a program for the leisure time of girls and boys when funds and workers are available is well illustrated by the experience of a home mission church in a mid-western city. The church is located in the heart of a foreign section of the city. There are perhaps fifty thousand people of many nationalities in the community served by it. The Sunday-school has a membership of over a thousand, made up largely of boys and girls from foreign-speaking homes. The work, however, does not stop with the Sunday-school. On Monday evening there are pictures, and 750 children are on hand to see them. Bible stories, prayers, and gospel songs form a part of the program for this occasion. A physical director is employed, and many gymnasium classes scattered throughout the week give fun and training to a large number of girls and boys. The girls are taught to bake, to cook, and to sew. The younger girls come

A CHURCH FARM

Thousands of children from neglected homes get a taste of farm or camp life each summer because home mission churches have come to have a broad vision of their responsibilities. Within recent years there has been a growing tendency to extend the period for each group and, under trained leadership, to make these annual outings "training camps" for service.

COMMUNITY RECREATION

The trail of the youthful criminal seldoms leads back to the playground or the swimming pool. Girl and Boy Scout activities are doing an invaluable work in training future citizens. Factories that provide recreation for their employees are making investments that yield large physical and moral returns in the lives of young people.

for these cooking clubs immediately after school, and the older girls come in the evening. Instruction concerning food values is given, and the preparation of meals, the care of the dining-room and kitchen, and similar activities are demonstrated by the girls in the clubs. For the boys a regular industrial school is maintained. It has sessions on Saturday and on two evenings each week. The sessions are preceded by a devotional service of song, prayer, and Bible stories. There are classes in printing, cooking, basketry, bookbinding, pyrography, brass piercing, and art crafts.

During the summer a Daily Vacation Bible School is held. The enrolment during a recent summer was over four hundred, representing eleven different nationalities. The work consists of religious instruction, industrial training of various sorts, and recreation. For the small children a playroom is maintained. A free medical dispensary is kept open six days each week. A summer camp is also supported at a distance from the city, and this is kept filled throughout the summer with boys and girls from the parish. A cafeteria and many other features not mentioned here add to the effectiveness of the work. This particular case is cited, not because it is unique, or because it is fully meeting the needs of its community, but rather to suggest the variety of demands which are made upon a church in a congested city center, when it stays by its task and attempts to minister to the lives of the boys and girls in its community and to supply something in the way of a varied program for the leisure time of the youth.

A program of the sort described cannot be carried on in the old-fashioned one-room church, and the work of such an institution cannot be done with a staff of two or three individuals. If the church is to minister in a broad way to the lives of its boys and girls, especially in a congested city center, it must provide both adequate buildings and adequate staff.

When, however, the work is undertaken seriously, very definite results are secured. Thus a single church supported by a home mission board, with a broad program of athletics, clubs, orchestra, reading-rooms, classes, community gardens, and varied social features succeeded in five years in reducing juvenile delinquency in its neighborhood seventy-five per cent. From being one of the worst sections of the city, the neighborhood became one of the very best. The finest results, however, are not limited to the mere prevention of delinquency, but are to be traced in the lives of thousands of individuals whose characters have been built strong and clean and who have gone out to lead lives of service in a world in which otherwise they might have been mere hangers-on.

PLAY IN THE RURAL REGIONS

Thus far we have said many things about the need of play opportunities for the half of our boys and girls who live under city conditions. What of the other half whom we may assume live under rural conditions? Do the problems of play naturally solve themselves in the country, in the quiet of God's out-of-doors? Far from it!

The problem of play is far more than a mere matter of space. The city child may lack room in which to play, but he rarely lacks playmates. The rural child often lacks both playmates and leadership. From certain grosser evils he may be largely shut off by his very isolation, but the positive values of play are often more conspicuously absent in the country than in the town. The games of the country child have always tended to be individualistic and to lack the organization which might make of them a real school for democracy. Very often the responsibility for organized play in the country rests upon an untrained schoolteacher or parent. A recent investigation revealed the fact that in many country schools the boys stood around pushing each other and scuffling, while the girls walked singly or in pairs or engaged in some other unorganized pastime. There seemed to be lacking, both on the part of pupils and teachers, the initiative necessary to start a ball game or other organized sport. The play instinct was there, but it found expression only in the crudest ways because it was unnurtured.

The individualistic plays of the countryside during generations past developed some sides of the child's life, but they do not provide adequate training for the complex coöperative life of the present day. It is often said that the reason farmers find it so difficult and at times almost impossible to coöperate as adults, grows out of the fact that they never learned the give and take of coöperative team-play while they were children.

The rural child greatly needs wise and stimulating

leadership, and for this we must look very largely to an awakened and enlightened parenthood, to public schoolteachers in our rural schools, who know both the value and the technique of play, and to the rural pastor who recognizes play both as religion and a training in religion, rather than as an evil or a doubtful good to be tolerated out of necessity.

THE PROGRAM OF A RURAL CHURCH

Again we may congratulate ourselves that rural pastors are recognizing the value of play and giving a prominent place to it in planning their activities for young people. From the program of one rural church during a recent season, we pick the following special events which have particular interest for youth: Harvest Home Festival; Rally Day Service; Play by the Boy Scout Troops; Hallowe'en Social; Rainbow Social; Thanksgiving Service, with Scripture reading by two boys; Annual Bazaar; Readings from Job; Boy Scouts' Hike and Banquet; Christmas Exercises; Last Chance Party; Hard Times Party; Father and Son Banquet; Lincoln Memorial Day; Valentine Social; Mother and Daughter Banquet; St. Patrick Social; Special Passion Week Services; Egg Roll; All Fools' Day Frolic; Boy Scout Sunday: Morning Watch (6 a.m.), Afternoon Service, and Supper in the Woods; Missionary Evening; May Day Festival; Mothers' Day Pageant; Children's Day Program; Afternoon Lawn Party; Automobile Excursion and Dinner; Boy Scouts' Camp Week.

From such a program as this it is evident that

the boys and girls have a place in the thinking of the pastor in that community and an important part in the life of the church. It is also apparent that the providing of wholesome recreation is looked upon as one of the religious duties of the church. One can hardly imagine a young person being indifferent to the church in such a community. There is too much that is worth while taking place. He could not afford to miss it. And what is being done here is being duplicated in multitudes of other places where ministers have been trained in summer schools or elsewhere in the art of play and have been impressed with its importance.

A MINING CAMP

A home mission pastor in a mining camp in a crack in the Rocky Mountains found that a hole in the side of the mountain which had formerly served as the mouth of a mine was being used by a band of youthful criminals as a rendezvous for telling smutty stories and planning mischief and as a place for secreting plunder stolen from stores and homes in the community. Instead of ranting against the evil in the community, he organized a Boy Scout Troop. Very soon every member of the gang was a Boy Scout. The Scout work was taken up and the Scout Law taught. Hikes were conducted and outings of many sorts arranged. A' Father and Son Banquet was given, and a Mother and Son Banquet followed. Gymnasium classes, knot tying, signal practise, and other activities filled the leisure

time of the boys, until they began to qualify as First Class Scouts. It is perhaps needless to add that the cave in the side of the mountain was deserted, new habits formed, and twenty-four boys became avowed followers of Jesus Christ. One boy, as his "good turn," cared for the chores of an old woman every day for a year and a half, and he would not so much as allow her to get a bucket of coal for herself.

CONTRIBUTIONS OF WOMEN'S AGENCIES

Nor have the women's home mission boards been slow in recognizing the moral and religious values of play in the life of the child. They have taken definite steps to minister to the need. The writer has seen many happy children using swings, slides, giant strides and similar apparatus in adobe villages twenty, thirty, and forty miles from the railroad in our great West, and this apparatus, which came like a benediction from heaven, to the delight of both parents and children, was provided by women's home mission agencies. The moral life of many of our secluded communities—among the Indians, in Negro communities, in Spanish American villages, in the coke regions of Pennsylvania, in polyglot centers of many sorts and elsewhere—is sweeter and purer for what the Christian women of America have done to teach girls and boys to play and to provide the means for such play.

THE PLACE OF MOTION PICTURES

Thus far in our discussion of play we have said nothing of motion pictures. As an educational

medium the motion picture has already come to occupy an extremely important place, and many of its possibilities are still unexplored or undeveloped. As an amusement it is one of the cheapest and most readily available that we have, but as play or a substitute for play, it has large and inherent limitations. It is a passive amusement rather than an active recreation. It provides exercise for few or no muscles. It does not build red corpuscles or strong bodies. It does not develop social coöperation; often it involves sitting in darkness in improperly ventilated rooms for extended periods, which are needed for real recreation, and it possesses other characteristics which automatically limit its beneficial effects for young people whose bodies demand much active exercise in play.

At present the usefulness of the motion picture is further limited by a certain percentage of films scattered throughout motion picture programs in a more or less miscellaneous manner, that do violence to the moral and spiritual natures of children. Fortunately this menace of improper films can and probably will be controlled at its source. Even when that is not done, however, the fathers and mothers in the local community have, in the pressure of public opinion, a remedy which will quickly cure the evil when once they become enough concerned about it seriously to desire to have it cured.

Many churches and other community agencies are making a still further contribution at this point by showing selected films under their own auspices. As yet the motion picture is so new a factor in our na-

tional life that we have not had a chance to study its total effect upon a rising generation. That it is bound to have a large and important bearing upon the sort of men and women who are to dominate the future is evident. Although so new an attraction, the testimony before a Senate committee revealed the fact recently that the American people are spending three quarters of a billion dollars a year for admission to motion picture theaters. A' considerable part of this is spent by boys and girls. A study recently made in six high schools in Chicago revealed the fact that the pupils in those six schools were spending $920 each week upon the movies, or $46,000 per year. It was found that of the 3,000 children included in the six schools, eighty-seven per cent attended the movies from one to seven times each week. One boy, in fact, reported that he went regularly nine times a week, every night and Saturday and Sunday afternoon. In a recently-made study by Raymond G. Fuller in Kentucky it was found that children formed a large part of the average movie audience. In some cases it was discovered that twenty-five per cent of all tickets sold were for boys and girls under fourteen years of age. The superintendent of schools in one city reported that 90 per cent of the 2,000 pupils above the fourth grade attended the movies at least once a week, that 50 per cent attended at least twice a week, and that some went as often as five times a week. In some cases children formed 75 per cent of the movie audiences.

One proprietor of a motion picture house said that,

while most of his patrons were adults, on Saturday nights when he gave a program of the worst stuff he could get for the "rough-necks," the audience was made up of from one third to one half children. These occasions are well described as "emotional orgies." It was the unanimous testimony of juvenile court judges in connection with this study that the majority of delinquent boys with whom they had to deal were "movie fiends." In one case seven out of eight boys who were brought into court on a given day had stolen money in order to be able to attend the movies. It is small wonder that the term "movie fiend" has come into use, for as an over-stimulating, emotional orgy and as a substitute for play, the movie can easily become a menace to community welfare.

On the other hand, the movie has many things to its credit. It has occupied the time of thousands of girls and boys in communities which have had no adequate play program. It has led some of them into mischief, but it has doubtless kept many more out of mischief. The movie must be made safe for girls and boys. That is a task of great importance, but when it is completed, we have dealt with only one factor and that largely a negative one so far as a thoroughgoing and constructive play program for the community is concerned.

THE PROBLEM OF WORK

Very closely associated with this entire question of play is work. In fact the connection is so close that it is hard to tell where play leaves off and work be-

gins. The four-year-old child who toils to build his house of blocks is at play, but when evening comes, and he must pile those same blocks away in order that the rest of the family may move about the room in safety, he suddenly discovers that the zest of activity is gone, and he is engaged in work. The difference between play and work often lies in the attitude of mind rather than in the type of activity. To the man who plays ball for wages, the game becomes work, while to the child who helps his mother shell peas because he likes to hear the pods crack open, work becomes play.

It was particularly true in the homes of the generation just passed that there was no sharply drawn line between work and those endlessly varied activities which, because they challenged the enthusiasm and spontaneous interest of boys and girls partook largely of the nature of play. In the year 1800 four per cent of America's population lived in cities; 96 per cent in the country. The problem of training girls and boys centered about agriculture. Children were much with their parents. Home life and home training were exalted. About the home there gathered a group of industries which provided an endless round of interesting activities for the children to watch and for them to be trained in. The felling of great trees in the forest, the cutting of wood for the fireplace, the plowing and planting, the harvesting and storing away of produce for the winter months, the making of maple sugar, the shearing of the sheep, the carding of the wool, the spinning and weaving, the making of gar-

ments, the knitting of stockings and mittens, quilting, making soap, butchering, the smoking of hams, the threshing or winnowing of grains, the gathering of wild fruits, the catching of fish, the trapping of fur-bearing animals and pests, the hunting of black bear and wild deer, the husking of corn, the raising of new buildings, the molding of tallow candles, the making of butter and cheese, preserving of fruit, the milking of cows, the feeding of pigs, the gathering of eggs, the building of fences,—these were but a few of the multitude of activities which for generations centered about the American home, the home where most of the boys and girls of America lived.

Such a home was a university in itself. From the time the sap began to stir in the maple trees and the cowslips began to appear in the swamps until the snow was again piled high on the door-sill, there was a never ending round of fascinating activity, most of which the children shared with the parents. Even today there are homes where a large part of these various industries and activities are carried on, but they are the exception rather than the rule. Even as late as 1850 there were in the United States seven children living in a rural environment to every one child living under city conditions. Now the census reveals the bald fact that more than half of our children are born and brought up under city conditions.

As our social, industrial, and economic life has become more thoroughly organized, many important changes have taken place in our manner of living. Industries which once thrived in the home have long

since disappeared from it; comforts and conveniences have increased, and not only the need, but even the opportunity for work about the home has tended to disappear. The son of the father who spent many hours carrying water from an outside well to fill the tank, the water-pail, the wash-tub and boiler, finds hot and cold water responding to the turn of a spigot. That same son is kept warm by coal shoveled by a janitor, and thus he escapes the tasks of splitting the kindling wood, filling the woodbox, starting the fires on a cold morning, and taking out the ashes. He is not troubled to feed the pig, milk the cow, or grow vegetables for family use, for the wealth of the world can be ordered by telephone from the corner market.

CHANGES IN INDUSTRY AND CHILD LABOR

As industry has gone from it, the home, too, has undergone many changes. Instead of a thousand varying tasks for the same individual, industry has tended to become a series of specialized tasks which make it necessary for one person to go through the same motions moment after moment, hour after hour, day after day, week after week, month after month, and year after year. In contrast to the work of the past, the work of the present lacks both play value and educative value. There soon ceases to be any inspiration in the task of sticking uncounted thousands of identical labels on other uncounted thousands of exactly identical articles, and yet that sort of a job is typical of the processes of industry today, and it matters little whether the particular task be sticking labels,

feeding blocks of wood into a machine, throwing sprags into car wheels, or placing a certain sized nut on a certain sized bolt. The monotony of the task, the long hours, and the often unwholesome conditions of labor make participation in much of modern industry a physical, mental, and moral menace to growing youth.

We have had the courage to fight "child labor" which was grinding out the spirits and lives of boys and girls at tasks entirely unsuited to them and which was physically, intellectually, and morally dwarfing those who survived. In this struggle we have made great gains both in legislation and in the creation of a public conscience in the matter. The poorly-developed, under-nourished, over-worked factory child is not so common as in the days which have passed. State laws and federal legislation have done much to check the evils of child labor. The fact that the Federal Child Labor Law has been found unconstitutional by the Supreme Court of the United States marks but a brief set-back in a struggle which is bound to be ultimately successful. The most generally accepted proposal at present is that of an amendment to the Constitution covering this matter.

Child Labor has been defined by Mr. Edward N. Clopper as "the employment of a child under eighteen years of age at any task, with or without pay, under direction or independently of others, which deprives him of his proper measure of schooling, training, recreation, and healthy development." That sort of child labor must go, whether it be in the country or in

the city. In spite of progress we still have multitudes of boys and girls who are unjustly deprived of a fair chance at life because they are forced to labor under conditions which tend to break down bodies, crush spirits, and dwarf intellects. As a national policy this is needless, wasteful, and foolish. To followers of Jesus Christ it should be intolerable.

When the Federal Child Labor Tax Law was passed in 1919 it was made to apply only to children working in mines, quarries, factories, canneries, mills, and manufacturing establishments. The child in agriculture was not affected. So far as legislation is concerned the farm child has been protected chiefly by compulsory school attendance laws, the enforcement of which has been particularly lax in rural regions. The studies of the National Child Labor Committee show that rural child labor causes as much absence from school as illness, bad weather, bad roads, distance from home to school, and indifference combined. A detailed study made in the State of Oklahoma revealed the fact that of the children enroled in the rural schools of the state only 57.2 per cent on the average attended daily. The demands of cotton-picking, cattle-herding, asparagus-cultivating, and the multitudinous other tasks which present themselves in an agricultural community explained the large proportion of absences. Here children from five years old and upward were found working all day in the cotton field. One public school visited a month after the opening of the term had eighteen pupils in attendance and fifteen absentees, who were out still picking cotton. It is a common

saying in this state as in many others that "cotton and ignorance go together," and it goes, perhaps without saying, that a child who is engaged long hours in the cotton field has little energy left for the development of a normal play life.

In Kentucky boys of nine, ten, twelve, thirteen, and fifteen years of age were found hoeing, topping, and working tobacco while the schools which they were supposed to attend went on with their work without them. In Colorado it was estimated after careful investigation that 5,000 children between the ages of six and fifteen were engaged in beet raising.

Altogether it is estimated that there are two million boys and girls in the United States who are child laborers to their own detriment, either physically or educationally. Three quarters of these children are in our rural regions. It is not surprising that examination shows that country boys and girls tend to be round shouldered and flat-chested, and that they are particularly deficient in lung capacity and heart development, although their digestion is usually good. Hard and monotonous work cannot take the place of play and schools in the life of children if strong bodies and alert minds are to be developed.

It must not be imagined that all undesirable child labor has been eliminated in our cities. There is still much tenement homework; there are children engaged in all sorts of street trades; and there are many other sorts of employment which are permitted to children to the danger of their moral and physical well-being. Thus in twenty-one states there are laws covering the

employment of children in street trades, yet so low is the age limit fixed in some cases that a ten-year-old boy is not prohibited from such employment.

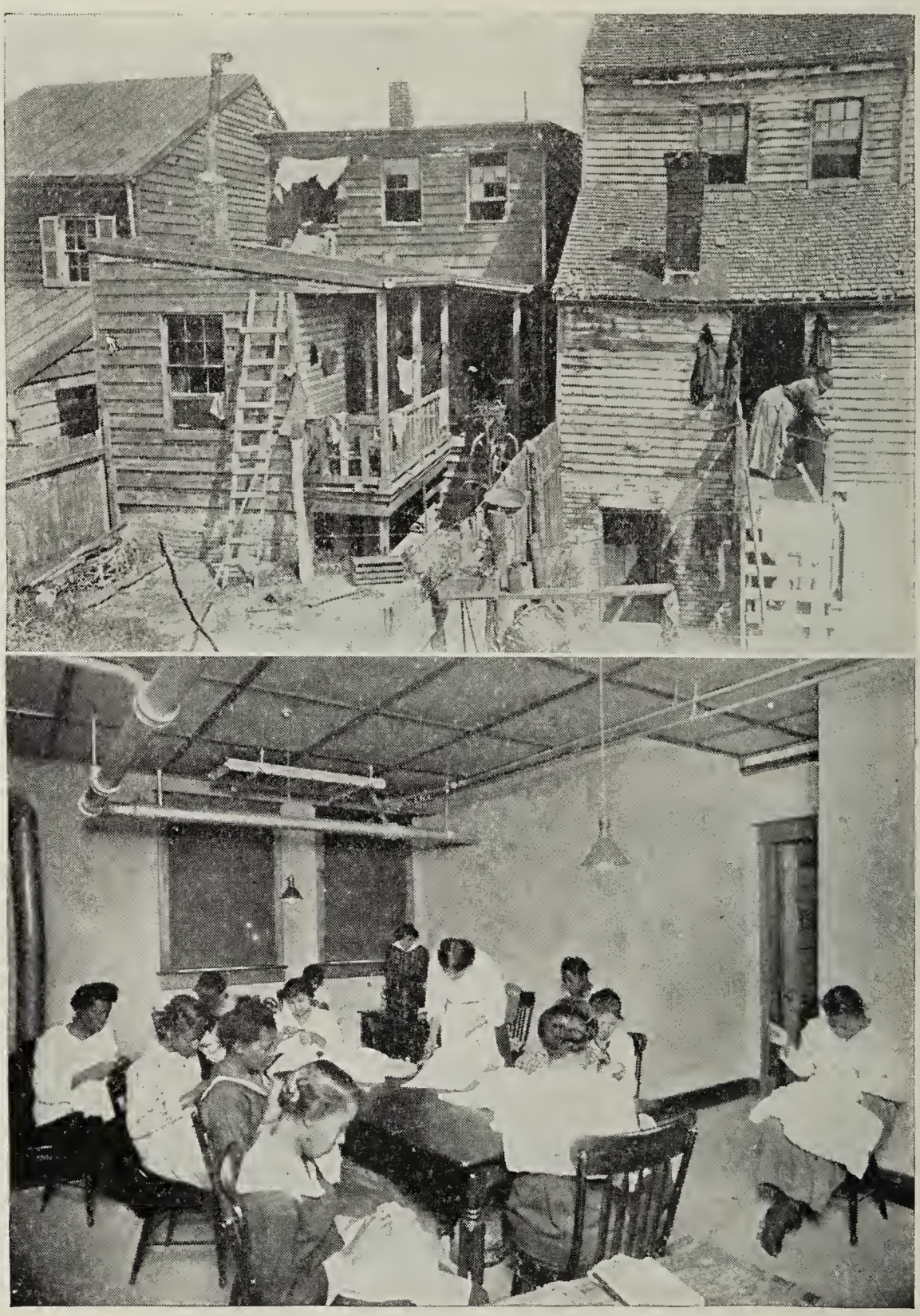
EDUCATION THE BUSINESS OF CHILDHOOD

We must assume that the getting of an education with all that this involves of study, recreation, and suitable work shall be the chief and only occupation of all children up to the age of sixteen years, and that those individuals who have not finished high school and are at work between the ages of sixteen and twenty-one shall be required to go on with their school training in continuation schools adapted to their needs. If ever there was the need for the employment of children in industry, that need has long since passed. In general our productive power has become so great that one of our national problems is the finding of an outlet for our surplus products. Even the *Wall Street Journal* recently gave space to an article entitled, "What shall we do with our one-third surplus manufacturing capacity?" We can no longer plead that industry needs the labor of little children, and we must in some way construct a social order in which the economic pressure upon individual homes shall not be so great as to demand the labor of girls and boys at monotonous, soul-destroying tasks.

In the country the most immediately effective weapon for dealing with child labor is the compulsory school-attendance laws. The adequate enforcement of these laws would do away with some of the most

PICKING BEANS

Great strides have been made in laws protecting child labor, but there is still much to be done. Not only are the sanitary and moral conditions in migrant camps unwholesome, but the child laborers are deprived of home, school, and church privileges, those influences which tend to develop true manhood and womanhood.



THE TENTH AMERICAN CHILD

One tenth of America's children are Negroes. At present the great city centers of Negro life are in the North. With each passing year the demands upon the church to supplement the inadequacies of the home become heavier. Classes for Negro girls and boys will soon make it impossible for shacks like those above to find tenants.

flagrant abuses of child labor in our rural regions. Even more fundamental, however, is the creation of such ideals among parents that they will recognize the supreme importance of childhood and the value of abundant play and adequate education in the life of the child.

NEED FOR A CONSTRUCTIVE PROGRAM OF WORK

When, however, we have succeeded in eliminating all of the evils of "child labor," we have dealt only with the negative side of a matter which must have positive and constructive treatment. Just as boys and girls need a positive play program, so they need a positive work program—a program which avoids the dangers of monotony, long hours, undue strain, and interference with education and a normal play life. In the cities the problem is, indeed, a perplexing one. Larger opportunities for work under wholesome conditions must in some way be provided, but in the meantime a better play program may be used to develop very much the same moral virtues and the same mechanical skill as does a program of work. The difference between a well-directed program of work and play for girls and boys is so slight that, under proper conditions, the one may be substituted for the other without any real danger that a child will grow up either unskilled in achievement or indolent in his habits.

In the rural regions it is easier to provide a program of work for children and it is far easier to correlate that program with the normal home and school life of the individual child. This fact has already

been discovered, and corn clubs, garden clubs, canning clubs, poultry clubs, and many other similar organizations are already making enormous contributions to the life of our rural children. The county agent, the farm demonstrator, the trained teacher, the wise parent, and the rural pastor work hand in hand to make such enterprises effective. Where they have been undertaken, these projects have borne large fruitage both in the lives of individuals and in the life of the community. They provide wholesome leisure time activities, they add immeasurably to the interest of the child in his home and community, and they furnish training in work without the evils which are characteristic of so many other activities.

Our big problem, then, is to discover and make available for girls and boys such projects of work and play as will draw out their enthusiastic coöperation and furnish for them a training in the practise of those social virtues which are so much needed in a democracy. At the same time, they will develop skill and avoid those gross evils which leave the child crippled mentally, physically, or morally as he assumes the full duties of adult membership in the community. Leisure time will no longer care for itself. Provision for its proper use must be made, and we must undertake seriously the task of making that provision.

CRIME A RESULT OF MISDIRECTED LEISURE

Our country is flooded with youthful criminals. They did not learn to be criminals in our public schools or in our Sunday-schools, but they did learn

during their leisure hours. Their home influences failed to be sufficient to restrain their impulses to evil, and the community failed to come to the rescue. As a part of his regular work in one day, a judge of a county court recently sentenced twenty criminals to prison, their sentences totaling two hundred and six years. The oldest man sentenced that day was twenty-three years of age; most of the unhappy victims were mere boys of eighteen or nineteen. Any one of these boys might well have had the genius to make large contributions to our common progress, but society did not give them a fair chance. They may live many years, but the chances are that each is now irrevocably committed to a life of crime. We hardly need a more striking illustration than this one, picked at random, of the importance of directing the leisure time of our boys and girls.

A PROGRAM OF LEISURE-TIME ACTIVITIES ESSENTIAL

The glory of man lies in his long-extended period of youth. The business of youth is preparation for maturity. In the divine plan the home makes its large contribution to that preparation, and so do the schools, but the play life and the work life of the child, whether it be directed from within or without the home, are also most important factors in it. To neglect to provide opportunities for wholesome play and work is to be derelict with respect to a portion of the child's training which may nullify the work of both the home and the school. In spite of modern conditions of life, we can still, to a measurable extent, control the leisure

time of our boys and girls when once we feel deeply enough concerning its importance to do so. That the Church has made large advances in this field, the hundreds of thousands of girls and boys who each day of the week spend pleasant and profitable hours outside of school, in the clubs, industrial classes, and gymnasium groups of home mission churches and community houses, stand as a silent witness. Home mission agencies are committed to a program of caring for the leisure time of the youth in our neediest communities. Their efforts are limited only by the resources made available for them.

Within recent years, particularly the last three or four, marked progress has been made in training ministers already in service in matters pertaining to child welfare and child training. Thousands of ministers have been gathered in summer schools for such training, and recently an interdenominational committee of the Home Missions Council officially adopted a four-year summer training program with emphasis upon religious education, club work with boys and girls, child hygiene, community sanitation, games and recreation, and related topics. Already hundreds of ministers have gone back from such training with an entirely new conception of the place of the child in the program of the Church and with definite plans for putting the newly acquired ideas into practice. Indeed, many rural parishes have been entirely remade as a result of this work.

CHAPTER IV

Education in a Democracy

In 1642, twenty-two years after the landing of the Mayflower, Massachusetts enacted the first law relating to public education. This law declared that it was, not only the right, but the duty of the State to see that every child received an education. The selectmen were given power to investigate concerning the training of children, and a parent was made liable to a fine for neglecting to educate his child. Curiously enough, however, this law which made education compulsory made no provision for schools or teachers. The reason lay in the fact that education at the time was essentially a household industry. Each parent was expected to do his own teaching under his own roof, or to make provision for it. The law has been likened to modern sanitary laws which compel a householder to keep his premises in sanitary condition for the sake of the community welfare, and then leave to him the job of discovering a method of achieving the result demanded. Within five years after the passage of this first law, however, legislation looking toward the actual establishment of schools was enacted.

RELIGIOUS MOTIVES PARAMOUNT

It is of interest to note that the reason given in this legislation of 1647 for the establishment of schools was that these schools should be maintained in order to thwart "the chief project of the old deluder, Satan,

to keep men from the knowledge of the Scriptures." Without such provision for public schools it was feared that "the true sense and meaning" of the Scriptures might ultimately become clouded. It may also be pertinent in this connection to call attention to the fact that, as the office of the schoolmaster developed, his duties came, in a general way, to be these: to act as court messenger, to serve summonses, to conduct certain ceremonial services of the church, to lead the Sunday choir, to ring the bell for public worship, to dig the graves, to take charge of the school, and to perform other occasional duties.

In the vicinity of New York the contract further provided that the schoolmaster should every day read to his class four prayers from the prayer book, that he should teach the common prayers and the catechism on Wednesday and Saturday, so as to have all the pupils well prepared for Sunday lessons, and that he should regularly catechize the children upon the sermon of the previous Sunday.

Another indication of the religious motive which lay back of this zeal for education is to be found in the contents of the books used. Many illustrations might be cited, but the case of the New England primer which was published through many editions for two centuries, and even up until 1886, will suffice. The dissertation here on the alphabet began with the theological observation that:

"In Adam's fall
We sinned all."

It passed quickly to such bits of Biblical lore as:

"Zaccheus he
Did climb a tree
Our Lord to see."

And it included such teachings on the subject of morality as:

"A' dog will bite
A thief at night."

OTHER MOTIVES ENTER IN

With the development of colonial life and particularly with the successful completion of the struggle for political freedom, the religious motive for education was supplemented by many other motives of varying sorts. So long as the affairs of men were controlled by monarchs, the need for popular education as a political and national safeguard was less insistent. Helpless indeed is the man who undertakes seriously to share in the government if the very channels of information are closed to him. In a democracy, the ability to read becomes of paramount importance. No system of democratic control can long continue if education is neglected. To a government of the people, ignorance is always and of necessity intolerable. H. G. Wells puts the matter on an even broader basis when he says, "It has always been a race between education and catastrophe."

George Washington fully appreciated how much the success of our own government was dependent upon education, and again and again in his letters and public addresses he pressed home his conviction in this matter. On January 8, 1790, in addressing both

houses of Congress he said, "Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionately essential." In his farewell address, September 17, 1796, he said, "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

IDEA OF FREE POPULAR EDUCATION GROWS

Following the Revolutionary War, the idea of popular education at public expense began to take shape as a national policy. By 1850 the New England doctrine of tax-supported free schools was accepted in all the Northern states. The survey of the educational situation in this country made by the United States Commissioner of Education as late as 1870 contains some rather illuminating statements. Speaking of South Carolina and of the failure of the general assembly to pass a school bill, he says, "The children of the State are daily growing up in ignorance." Of Texas he says, "In Texas no school legislation has, so far, succeeded, and no public officers are at work for the organization of schools, her entire population being left to grow up in ignorance save as here and there a private enterprise throws a little light upon the prevailing darkness." For Arizona he reports that she has "never had any schools worth mentioning"; for

Colorado that "repeated efforts have failed to uncover any information about public schools"; for New Mexico that she "has not a single public school or schoolhouse"; and for Arkansas that "in some sections there is apathy toward and in other sections direct hostility to the public school idea." In the half century which has followed that report much progress has been made in supplying some of the deficiences revealed by it, but that progress has been far from uniform, and today the fact is that "half the United States doesn't know how the other half goes to school." When the first public schools were established in New England, they were town schools serving the entire settlement in which they were located. As settlers began to spread out, these centrally located schools were less effective in reaching the entire population of the township, and so "traveling schools" were held; that is, a school would be held in one part of the township during a certain portion of the year and in other parts during other portions.

Gradually these sections served by the "traveling schools" became the school "districts," the "traveling school" gave way to the "district school," and the district became the unit for school administration. This plan was essentially one of decentralization, localism, and democratic control carried about as far as it could well be carried. The size of the school district itself was determined by the ability of the smallest child of school age in the district to attend school, or, as someone has aptly said, it was measured by the length of the legs of a six-year-old child. As the years passed

the limitations of the district plan of administration became more and more apparent, and the state of Massachusetts, which had given the district idea to the nation, was the first to abandon it (in 1882).

Today there is a very decided drift toward the establishment of larger units—particularly the county unit—of school administration and toward the providing of fewer and more centrally located or "consolidated" schools. It has already been demonstrated that this plan insures better attendance, far more adequate educational facilities, and much better teaching. The present rapid progress toward the consolidation of schools is one of the most hopeful signs on the educational horizon.

OUR SCHOOLS NOT ALTOGETHER SUCCESSFUL

That our schools have not been an unqualified success is proved by the fact that seven other countries have a higher percentage of literacy than has the United States. Americans do not like to admit facts like this. And it is not an altogether easy thing to convince a man who lives in a community where reasonably good educational advantages exist that in far too large a number of other communities the situation is quite the reverse, and that many American girls and boys are growing up in ignorance.

A composite picture of the rural schools of America would include many unlovely features. There would be thousands of rough, one-room buildings which have never had any paint or have long since lost all traces of it. There would be buildings with desks and

without desks. In some cases there would be "patent" seats; in others, the children would be found sitting on rough benches. There would be thousands of buildings with no provision for ventilation, where the air would be found too foul for description. There would be teachers teaching with overcoats and other wraps on, and there would be children shaking with the cold as they try to write or study their lessons. There would be unpalatable cold lunches and thirsty children and children drinking out of unwashed common tin dippers or directly from the water pail itself. There would be toilet arrangements too bad for description. Contagious diseases would be running riot, and innumerable other unsavory details would be added to complete the picture.

MANY BRIGHT SPOTS

Of course it would have its bright side too for there would be real school buildings, properly lighted, heated, and ventilated. There would be trained and experienced teachers with high ideals. In some cases there would be charts, maps, books, globes, simple scientific apparatus, and other helps; and warm lunches served at noon, sanitary drinking arrangements, clean toilets, supervised playgrounds, and other features designed to make life, even in a rural school, a really worth-while experience. There would be an increasing number of consolidated schools with numerous teachers making possible a type of training which can never be realized in the small one-room school with its single teacher responsible for all the grades.

VERY UNEQUAL OPPORTUNITIES

The fact that there are these bright spots does not, however, at all improve the condition of the many American boys and girls who are not having a decent chance in the schools of their own communities, and it should not blind us to the further fact that, as a whole, our public school system is very sick. In general the boy or girl who lives in our rural regions today has about half as good a chance to get an education as has the child who lives in town, but in some rural regions the schools are not even half as good as they are in others. Thus the disparity of opportunity becomes even greater until, in some cases, the opportunity itself reaches the vanishing point. This may result from the placing of too much work upon a good teacher as well as from the employment of entirely inadequate teachers or the lack of community standards. Thus a study of the situation revealed that in the average one-room school the teacher often has from thirty to forty classes in six hours, with the result that the class periods are but ten minutes each and these are often reduced to from three to five or eight minutes each. This almost impossible situation has done much to emphasize the importance of the consolidated school where, experience has demonstrated, attendance is more regular, behavior is better, the social influence is more wholesome, good teachers are far easier to secure, and the rate of progress of the pupils is twice as fast as in the one-room school.

The unwholesome situation in many of our rural

schools is vividly pictured by J. D. Eggleston and Robert W. Bruère in *The Work of the Rural School.* Speaking of the sanitary conditions in most of our rural schools, they say, "It is not merely bad —it is too vile for description. Tens of thousands of schools have no outhouse for either sex, and thousands of others have one insanitary outhouse for the girls and none for the boys." They also call attention to the fact that where outhouses exist there is no need to have them so located that girls and boys must pass each other to reach them or so close that conversation can be heard from one to the other. We are also reminded of the fact that there is no law against building trellises and planting flowers to guard the approaches to otherwise unsightly outhouses.

While conditions are distressing in the poorer schools, we must remember that there are other places where for various reasons there are no schools at all. The June, 1922, issue of *The Journal of The National Education Association* says: "Three years ago many schools were closed because of a shortage of teachers. During the coming year many schools may not open because of the shortage of funds due to poor crops, the havoc of floods, and depression in industry."

There are many forces operating to render schools ineffective in particular communities. This was revealed by a recent study made by the National Child Labor Committee in West Virginia. In one district with a school population of forty-five, the regular attendance was three pupils, owing to the fact that the district was split into factions over the question of the

location of a new state road. In one county several schools had been closed for seven years and others for two years, yet the same county voted $70,000 for the erection of a soldiers' memorial. Three schoolhouses in one county were burned down in a single year. In one case the reason assigned was an attempt made to enforce the compulsory education law; in the second case the reason given was the location of the school building; in the third instance the building was burned because the teacher of the school was the daughter of a revenue officer. Years ago Horace Mann said, "I would much sooner surrender a portion of the territory of the commonwealth to an ambitious neighbor than I would surrender the minds of its children to the dominion of ignorance." Doubtless Horace Mann was wise in his judgment on this matter, yet we who would valiantly refuse to surrender a foot of territory are unconcernedly allowing many American girls and boys to grow up with little or no education. The success of our experiment in popular government is not yet assured in America, and the effectiveness of our public school system is an important factor in determining what the future shall bring forth.

MANY ILLITERATE

When, in 1917, we called our men to the colors, we found that twenty-five per cent of them were illiterate. They could not sign their own names. They could not read the manual of arms. They could not read the orders posted on bulletin boards. They could

not understand the signals or follow the signal corps in time of battle. We asked these men to sacrifice their occupations, their homes, their friends, and their associations to make the world safe for democracy, when democracy had never so much as taught them to read and write.

We discovered that there were multitudes of people who had once had a little schooling, but who had long since ceased to practise the arts of reading and writing. They were reported "literate," although for all practical purposes they were illiterate. We discovered also that the progress of compulsory education could not be judged solely by the laws written on the statute books. The final test is the actual number of pupils who attend school and not the laws which are supposed to control such attendance. In the death house at Sing Sing in the state of New York, "Bull" Cassidy, a murderer, on the day of his execution turned to the warden and said, "Ain't it awful (only he used a stronger word), Warden, that a fellow's got to die just when he's learned to write his name!" "Bull" Cassidy was an American citizen, but his own country never sent him to school until he landed in Sing Sing Prison. His schooling there was compulsory, and before he graduated to the electric chair, society saw to it that he could write.

SCHOOL ATTENDANCE NEGLECTED

In the matter of school attendance conditions were found to be particularly distressing in rural regions. It was discovered that in ten states the period of at-

tendance required by law was less than five months, and that, in addition, in many regions, because of the pressure of work on the farm, the children attended only a little more than half the time that the schools were in session. Many of these pupils were so irregular in attendance that they entirely failed to "make their grade." Thus they were started on the toboggan slide which almost inevitably ends in an educational fiasco for the individual concerned. In one state alone it was found that nearly 11,000 children failed to enrol in any school during the year. In another state a rural inspector reported 1,700 children in his district who did not attend a day of school during the year. "So many of them stay out in the fall and spring to help in the beet fields," he said. In some cases the school officials are authorized by law to consider need for agricultural labor in excusing children from attending school.

It is little wonder that on the average the American child leaves school at the sixth grade or that in a number of counties in Alabama it was discovered that thirty per cent of the working children had completed no grade in school; twenty-five per cent had reached the fifth grade, fifteen per cent the sixth, and eleven per cent the eighth. The National Child Labor Committee recently reported that a million school children between the ages of ten and fifteen years were prematurely leaving school each year and going to work because there is not adequate legislation or enforcement of legislation to prevent it.

Courtesy of Colorado Agricultural College

A CONSOLIDATED SCHOOL IN THE COLORADO ROCKIES

Nine motor busses bring in country children to this school from a community extending over 160 square miles. Special provision is made for vocational, agricultural and home-making training for the 260 pupils enrolled. A fine gymnasium and a well-equipped kitchen minister to physical and, therefore, to the moral and spiritual needs of the girls and boys.

Courtesy of Colorado Agricultural College

THE SCHOOLS THAT WERE CONSOLIDATED

These eight buildings, with their lack of light, ventilation, sanitary conveniences, and equipment were abandoned for the one up-to-date thoroughly equipped school plant shown on the previous page.

BUILDINGS INADEQUATE AND TEACHERS UNTRAINED

When we begin to talk about actually sending children to school, we are faced with the fact that our school equipment is entirely inadequate for them. In one state it was discovered that if all the children in the state who ought to attend school should undertake to attend at one time, seating space for forty out of every one hundred would be lacking.

It is not, however, at the point of seating space alone that we have been starving our schools. The low salaries paid to teachers have made it necessary in many instances to employ individuals wofully lacking in preparation for their work, and in other cases to dispense with school altogether because no teachers could be found. When the "Back-to-School" drive was in progress a short time ago, it was discovered that, in a considerable number of communities, the campaign could not be put on because the schools were closed for want of teachers. There are in the United States approximately 600,000 public-school teachers. One half of these have had no professional training for their work whatsoever. Thirty thousand have never gone beyond the eighth grade, and some have only the equivalent of a fourth or fifth grade training. The relation of this situation to the matter of salary is clear. It is little wonder that more than one hundred thousand teachers leave the profession annually and that their places are largely filled by untrained and inexperienced recruits.

Eight million of our school children are being

trained in what is commonly known as the "box car" type of schoolhouse with one or, at most, two teachers. Such a school may once have been relatively adequate to the needs, but if so, it can no longer be so classed. It is estimated that 170,000 of the 210,000 one-teacher schools can and should be consolidated with other schools. There are at present 10,500 consolidated schools in the country with the states of Ohio, Indiana, Iowa, Minnesota, Washington, and Louisiana leading. The needs of the present can never be met by the plans and equipment which were evolved chiefly for meeting the needs of pioneer communities. Consolidated schools, higher standards for teachers, more thorough supervision, and rigid application of the laws of sanitation are some of the steps in the path of progress.

A SURVEY OF NEW YORK STATE SCHOOLS

A recent study of the eleven thousand schools in New York State made by the New York State League of Women Voters with the coöperation of the State Department of Education, revealed some interesting facts. It was discovered that 15 schools in the state were in operation with only one pupil each; 52 schools had two pupils each; 167 had three pupils each; 259 had four pupils each; 392 had five pupils each; and 3,015 schools had fewer than ten pupils each. Many schools were found to have no water supply of their own. They were dependent upon the wells of neighbors, and, in some cases the nearest well was half a mile away. In winter some of the schools

are entirely without water either for washing or drinking. All of the children from one school were reported ill as the result of drinking contaminated water from a neighbor's well. In one case, a high school of 300 pupils had no drinking fountains or individual cups, and, in the same district, the investigator reported, "The condition of many children in the first, second, and third grades is a menace to the clean ones. Many are covered with vermin and unsightly sores." Another high school in the same county had no lavatories or individual towels, drinking cups, or fountains. In some cases where indoor toilets were provided, they were frozen and entirely out of use several months each year. Schools were found which had not been cleaned for two years. One investigator described several schools as "hardly better than hog-pens." One school did not even own a broom. Many teachers complained of the great amount of dust, and said that their requests for oil for floors had not been granted. Some of the school buildings in use are over one hundred years old, and half of them are said to be more than fifty years old. The unwholesome surroundings in many of the schools tended, not only to indifference and indolence on the part of the teachers, but also to retardation on the part of the pupils.

When these appalling, almost incredible facts were revealed, the question was at once raised: "If this can be true of one state, what is the situation in the other forty-seven? If children are being cheated in 'typical American communities' in New York State, what is happening in 'typical American communities' in other

states?" The fact is that while New York State may not be at the head of the list, she is far from being the chief of sinners in this matter, as the present writer can testify from rather extended observation.

Some of the conditions which might be described would sound like a chapter out of the dark ages. The romance which is supposed to surround the little red schoolhouse can never compensate for the evils wrought by ignorant teachers, unsanitary conditions, and unstimulating associations. A study made by Dr. Thomas D. Wood of Teachers College, and which included the health records of half a million children, revealed the fact that in every particular, even to that of proper nourishment, the city child was ahead of the country child. And the fact that the percentage of city pupils who finish high school is six times as great as the percentage of rural pupils is a silent testimony to the handicap under which our rural girls and boys are living at present. We have come to a new day and one in which the glory of the past is in danger of becoming the disgrace of the present. We do not mean to infer that conditions are ideal in the schools of our great cities,—the great menace here being inadequate facilities and consequent over-crowding,—but they are, as a rule, so much better than the average rural school that between them is a great gulf.

CONDITIONS CAN BE IMPROVED

In very many cases conditions in our rural schools can be greatly improved without the expenditure of money, or at little expense when a few leaders in the

community take the matter in hand. Schoolhouses can be cleaned; floors can be oiled; pure, clean water can be provided, and, if sanitary cups and towels cannot be furnished by the community, each pupil may provide his own; lighting arrangements can be modified when necessary, and proper window ventilators can be secured at slight expense. The room in which a child is expected to spend five or more hours five days of the week should at least be made safe, decent, and wholesome. It should no longer be possible for anyone to say, as a representative committee did recently, after studying the matter, that "the country schoolhouse is the worst, the most unsanitary and inadequate type of building in the whole country, including, not only those used for human beings, but also those used for domestic animals."

We would not blind our eyes to the fact that we have many thousands of well-trained, consecrated teachers and many schools in comfortable buildings, with sanitary surroundings and with more or less adequate equipment in which thousands of boys and girls are receiving excellent training. The fact remains, however, that there are so many unlovely conditions in our school systems today that the situation has become a national menace. It is significant that President Harding was moved recently to designate by proclamation a special period to be known as American Education Week, during which the citizens were urged to give particular attention to means of reducing illiteracy and remedying the defects in our school systems.

URGENT NEED FOR FEDERAL AID

It is not surprising that the National Education Association has become sponsor for a bill which provides for the creation of a national department of education and for the appropriation of funds from the national treasury for the promotion of education in the several states. It has been strongly felt that, inasmuch as the matter of education is of vital concern to the nation as well as to the local community, the nation must, for its own sake, see to it that educational opportunity for its girls and boys is more evenly distributed than it is today. The idea is, not to have education nationally controlled, but to have it nationally assisted where it is today weakest. The Knights of Columbus have, perhaps, been the most bitter opponents of the proposed measure. As a matter of fact, it is not a new policy for the Federal Government to grant aid to public education. From the earliest days of our history down to the present time, it has aided education both through grants of public land and of money. Now that the per capita resources of the country are so unequal, it would seem to be both fair and proper that the Federal Government should undertake more nearly to equalize educational opportunities by granting aid where it is most needed.

DEMAND FOR MORE ADVANCED TRAINING

While our attention thus far has been chiefly upon the deficiencies and needs of our public elementary schools and upon problems of illiteracy, we must re-

mind ourselves that this is but the beginning of education. Much of the time in the elementary grades is spent upon acquiring the tools for getting an education. It was very soon realized that elementary schools alone would never make democracy safe or efficient, and so the American high school came into existence. Its growth has been phenomenal. During the last twenty years the high school enrolment of the country has increased six times as fast as the population. In California the high school enrolment has increased from 10,000 in 1909 to 196,000 in 1921. New York City has nearly a hundred thousand pupils enroled in its high schools. There seems to be a common agreement among many educators that the general level of American intelligence must be placed at the point of graduation from a standardized high school. The complexities of the new day in which we live demand more than an elementary training, and our American high school is the answer to that need. Fortunate is that boy or girl who has access to a well-ordered public school and a modern public high school, for millions of boys and girls are, for one reason or another, deprived of such advantages. The time must come when "no child shall be damned to illiteracy because he chances to be born in one of the waste places of the nation."

EDUCATION A RELIGIOUS PROBLEM

We have emphasized the fact that public education is a matter of national concern and therefore a matter which affects the welfare of every citizen in the na-

tion. Our safety and continued existence as a democracy are dependent upon it. As citizens of a great free country the situation which exists challenges us to attention and to vigorous action, but as citizens of the democracy of God on earth our obligations are even more insistent. How, indeed, can the good and worth-while things of life be more evenly distributed whiie we permit the very channels through which they are to be received to be blocked? We are told that in India today one of the problems of the Christian Church is the large illiterate constituency pleading for Christian baptism. The perils of an illiterate Church in India and in other foreign fields are real and threatening. Yet in the United States we have thousands of Christians who cannot read their Bibles, and we have churches, not a few, where the percentage of illiteracy in the membership ranges from twenty-five per cent upward. The hope in such a situation is that we can readily see its dangers. These perils can be remedied when those who profess the name of Jesus Christ stand ready and eager to do their part in making the schools in their own communities what they ought to be.

The path to such an achievement is not hidden or mysterious. Suppose, for example, that all the Christians in the country were to insist in their respective communities that decent and adequate schoolhouses should be provided; that they should be kept clean; that dusty floors should be made dustless; that desks and seats should fit the pupils; that toilet arrangements should be decent and sanitary; that pure water

should be made available; that, where needed, the cold unsatisfactory lunch should be supplemented by something hot and nourishing; that real teaching equipment should be provided; that, where proper, schools should be consolidated; that trained teachers should be secured; that the school term should be made, not as short as possible, but as long as possible; that child labor should be eliminated; that infection and contagion should be checked; that, in short, the boys and girls of our communities should be treated, not only as human beings, but as the most precious human beings in all the world, those upon whom the future must depend and out of whom it must be built. Suppose, then, that Christians, the Christians right here and now in America should undertake to set some of these wrong things right. In a week they could do a great deal, in a month much more. Within a year the total would be incalculable, and within a few years a national disgrace could be transformed into a national glory. By the simple process of doing their duty in the communities in which they live, the followers of Jesus Christ have it within their power to do these things. Is not the responsibility upon their heads if they do them not?

There have always been certain aspects of the educational situation which were too aggravated for individual communities to handle. In such cases it has often been the Christian Church that has been the first agency to grapple with the conditions of educational need. The Church has never sought to do what the community could do for itself, but to meet cases of

urgent need. Instinctively the Church has felt that its mission was to drive out the darkness of ignorance by bringing in the light of education. There has not been an undue amount of theorizing about it, but the Church has gone at the job and done it as well as she could with the resources which were placed at her disposal. We may perhaps note to advantage some of these tasks which the Church has bravely undertaken.

SPECIAL NEED AMONG MEXICANS AND SPANISH AMERICANS

It was in 1848 that by the treaty of Guadalupe Hidalgo made with Mexico we acquired a vast territory which included most of what we now refer to as our great Southwest. It was indeed a sparsely settled country, but, such as it was, it had been for more than three centuries under Spanish and Mexican control. Schools were almost unknown, the population was illiterate, and the language was Spanish, not English. Even as late as 1857 we are told there were in the entire territory of New Mexico only 460 pupils attending school, or one to every 125 of the population. The population of New Mexico at the time was 61,547.

The federal government did little to promote education. In 1855-56 the territorial legislature approved a bill establishing a common school system for the territory to be supported by public taxation. The measure was submitted to the people for approval. Instead of being approved it was rejected by a vote of 37 to 5,016. It is perhaps worthy of mention that about the same time the United States government,

acting from a desire to encourage education in the territory, purchased a number of books and sent them to New Mexico. The territorial legislature, however, refused to pay the freight charges on the books and left them to be sold for the freight or to be destroyed at the discretion of the freight agent. As late as 1870, a home missionary says that in New Mexico there was not a public schoolhouse to be found, hardly a Bible in one family in a thousand, and only a few other books. In fact, New Mexico did not have a public school law until 1891. It is not surprising that the 1910 Census reported an illiterate group in New Mexico amounting to 20.2 per cent of the population over ten years of age or that the 1920 census reported a larger percentage of native-born white illiteracy for New Mexico than for any other state in the Union.

In the face of such need, the Church could do naught but respond. Home missionaries entered the region almost as soon as the Stars and Stripes were hoisted over it. Their best efforts were, however, of little avail in the face of the ignorance which prevailed, and they were very soon driven to do educational work. Even a Sunday-school could not be conducted effectively until pupils had been taught to read. Informal schools sometimes taught by the wives of the missionaries were organized. Then the need for regularly designated teachers was felt. Plaza schools were started and, on the whole, a large amount of educational work was done.

As time went on, still other needs appeared and boarding-schools were organized where more advanced

training and training under more auspicious circumstances than were provided by the ordinary day school arrangement in the plazas could be provided. These schools proved to be, not only the simplest and most effective means for Christian evangelization, but they also furnished the means for training Christian leaders. A little later, particularly in more recent years, large numbers of Mexicans migrated to the United States and settled in Texas, Arizona, California, New Mexico, Colorado, and other states. These Mexicans often brought or raised large families of children who were being wofully neglected in multitudes of ways. This situation presented a fresh challenge to extend the educational work already begun. Today in our border states there are approximately forty schools supported by churches through their missionary agencies, which are devoted to the training of boys and girls from Spanish-American and Mexican homes in our Southwest. These schools are teaching the English language to many pupils who otherwise would grow up with a working knowledge of Spanish only. They are giving a helping and encouraging hand to multitudes who would never have the courage to stay on in the public school and they are bringing under genuine Christian influences many who would, under other conditions, never have a chance at the best things in life.

How difficult the problem of Americanization and Christianization is among our Spanish-speaking Americans, it is hard for some more favored to appreciate. They cannot understand quite why it is that girls and

boys born in America grow to maturity without learning the English language or how young men called under the draft during the War honestly declared that they did not know that they were American citizens. One has only to go back into the highlands of New Mexico, however, twenty-five, forty, fifty, or even more miles from the railroad and visit the little communities hidden away in the mountains to have the matter made quite clear. How, indeed, could a child learn English if in all his life he had never heard anything but Spanish spoken? Even if he knew English, what good would it do him so long as his father and mother and his brothers and sisters and his playmates and neighbors spoke and understood only Spanish? What difference does it make that his father is an American citizen or that he is a potential president of the republic? Such facts do not bring with them the knowledge of the English language or any introduction to Christian ideals or American traditions.

These are a few of the difficult spots in our national life. They have also served to call attention to the essential perseverance and heroism of the Christian Church in staying by a hard job even when there were discouragements in the way and when it would have been easy to say that the job belonged to someone else and not to the Church. There is much yet to be done, but our great Southwest is a finer and a more wholesome place in which to live and thousands of individuals are living richer, freer, fuller, and more Christian lives because the Christian churches all over America have, for nearly three quarters of a century,

stood back of their missionary organizations in their attempts to carry the gospel of enlightenment to the Spanish-speaking boys and girls of a vast section of our country through the agency of mission schools.

NEGRO MISSION SCHOOLS

Once more the Church faced a tremendous educational need in the person of the American Negro. A little more than half a century ago four million uneducated American Negroes faced the nation. The communities in which they lived, weakened by a long and unsuccessful struggle, were entirely unprepared to cope with the situation. Again the Church stepped forward and, without asking to be excused from an obligation which it might have avoided, undertook to do its bit in teaching the American Negro. At first the aim was avowedly to teach the Negro to read and write. Schools were many in number, but crude in form. Fathers and mothers and grandfathers and grandmothers were grouped with their children and their children's children around the open primer to master the intricacies of the A B C's.

A visitor to one of these early schools gives his impression of it as follows:

"On rough benches sat rougher people—youth, children, men, and women—in rags of linsey-woolsey and jeans, patched like Joseph's coat, not through pride and plenty, but through poverty, bootless and shoeless and stockingless, knowledgeless certainly, most would have said brainless. . . . There they sat, crouching over their primers, spelling with difficulty the easiest

words, answering stammeringly the simplest questions, strong only in the gift of song and in the faith of their teachers."

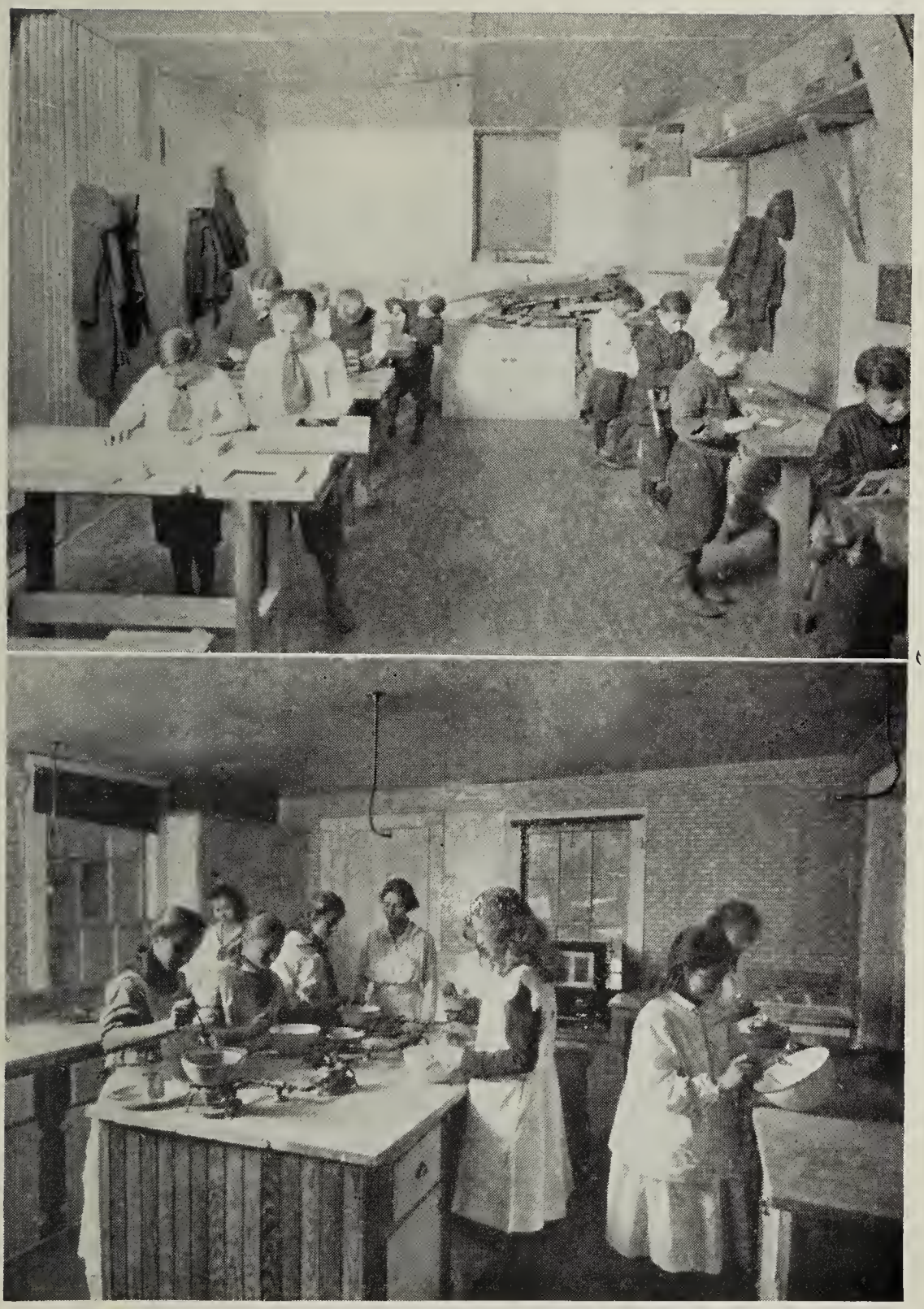
Such schools marked the beginning, but out of them grew the graded school, the boarding-school, the normal school, the academy, and the college and professional school, until the schools for Negroes supported by the Christian people of America and by the churches of America total into the hundreds, and the number of pupils who have been taught by their graduates run into the millions. Enormous is the impress which the mission schools for Negroes have made upon our national life and upon the Negro constituency of the Christian churches. It is true that in spite of all that has been done, the education of the Negro in America is only well under way, but any story of the American Negro, or, in fact, any story of America herself which leaves out of account the achievements of the schools which have been supported for our neglected populations by our churches through the mission boards, is a story which is incomplete and unsatisfactory. In the building of America and in the maintaining of Christian American ideals in our country, the mission school has made an imperishable place for itself in our national history.

Into these mission schools have come the uncouth, the untutored, the neglected youth of our country—the Mexican, the Spanish-American, the Negro, the American Indian, the Mountaineer and many others. And out of the mission school has gone a steady stream of clean, trained, Christian homemakers, car-

penters, blacksmiths, plumbers, tailors, teachers, business men, stenographers, lawyers, dentists, pharmacists, nurses, doctors, ministers, and others who have gone back to carry to many in their respective groups something of the spirit and something of the content of the things which they have gained in the mission school. Sometimes equipment has been poor; sometimes teachers have been less effective than they ought to have been; sometimes serious mistakes have been made, and always much of the work that was pressing and urgent has, of necessity, been left undone. But none of these things can spoil the glory of an achievement which must always rank high in Christian annals.

A TIME OF CRISIS

Education is at a moment of crisis in America. To stand still is to retreat. The day can still be saved, and saved by the Christians in our local communities, from one end of our country to the other. The situation comes to a focus in the simple question: Do we as people, community by community, state by state, and in our united capacity as a nation, think highly enough of our children, our nation, and the coming of the kingdom of Jesus Christ on earth to be willing to pay the price demanded for placing a clean, adequate, well-equipped, well-taught school within reach of every boy and girl in America; and then to exercise our common prerogative in seeing that every child in America takes advantage of the educational opportunities which are placed in his way?



GLIMPSES OF A SEVEN-DAY-A-WEEK CHURCH PROGRAM

The demands made upon a modern home mission plant are many and varied. To supply a continuous program of training and recreation for all ages of both sexes during the extra-school hours and the long vacation periods demands buildings, equipment, and an adequate and thoroughly trained staff.

A MODERN SUNDAY SCHOOL ROOM

A large, well ventilated room, the children comfortably seated, without coats and hats, and a staff of teachers trained to lead properly graded classes will go far toward making Sunday School a place, not to be endured once a week, but genuinely enjoyed.

CHAPTER V

Christian Nurture in the Church School

One fact stands out with ever increasing clearness as the days pass; namely, that *the most important task facing the Christian Church in America is the religious education of American youth.*

The number of those who are committed wholeheartedly to this proposition is increasing rapidly, and there are many reasons for believing that the idea which underlies it is destined to work a more radical transformation in the aims and methods of the Church than has any other idea for many decades.

URGENT NEED FOR A WORTH-WHILE RELIGION

It is perhaps not extravagant to say that never before in the world's history has there been such a desperate need for a worth-while religion as exists today —an enlightened religion; an ethical religion; a religion which really ministers to human need; a religion which is adequate to solve the great social questions of national and international scope which are pressing for solution; a religion which is capable of undergirding a powerful nation with righteousness and building into it the moral fiber which alone will give it stability and make it a power for human betterment; a religion which can make God and duty a reality in the hearts of men. Dr. Henry F. Cope stated the situation forcefully when he said:

"Life is unthinkable, in imagination it is intolerable

in the future, unless it be the life of a society controlled by religious motives. There is no hope for peace in our world—either between nations, classes, or interests—until we have substituted for the motives of self-interest that threw the world into war the motives of social living which Jesus taught; until we move the center of lives from self to society, from avarice to service, from lust to love. The religious way is the only way under which the world of tomorrow can even exist."

If, however, it was a mere matter of "religion"—any kind of religion—we should have small occasion for worry. It was a wise man who, after careful study, arrived at the amazingly simple conclusion, "Man is incurably religious." The chief mission of Christianity in the world is, not to supply a religion to those who have none, but to provide a better religion for those who have a worse one. So we send missionaries to India, said to be the most religious country on the face of the earth, and to Africa, where the native savages are already spending more time in religious ceremonies than are many respectable Christians elsewhere. Indeed, in America some of our most unlovely conditions are to be found in places and among groups where religion is far from a discarded art.

The question at issue is, whether we are to have a worthy religion and one adequate to meet the demands which are made upon it. Such a religion does not "just happen"; neither is it the product of a single religious experience. Instead, it is, like the religion

of Him who "increased in wisdom and stature and in favor with God and man," a matter of gradual growth plus religious nurture. The only way that we can have a nation that is dominated by intelligent and ethical religious motives is to train a generation of young people in exactly that sort of religion. If there is any other way of producing such a result, some thousands of years of religious experience of the race has failed to reveal it.

RELIGIOUS TRAINING THE SECRET OF ALL RELIGIOUS SUCCESS

Religious training of one sort or another has been the secret of success of every religion which has won a large and stable following. This has been as true of the more primitive religions of Africa with their elaborate initiations as of the more highly developed religions of Judaism and Christianity. It has always been feasible to forecast the religion of the next generation by examining the sort of religious training to which the boys and girls of the preceding generation were being subjected. No religion which neglects to train its youth ever has or ever can maintain itself on any important scale. In general, the Protestant churches have not seen that fact as clearly as has the Roman Catholic Church, but they have not altogether ignored the need, and their measure of success up to the present has been conditioned largely by the extent and effectiveness of the religious training which they have been able to provide their youth.

Theoretically, the Protestant churches have some-

times placed the chief emphasis in the making of religious individuals upon a single spiritual experience, but fortunately, they have often been wiser in practise than in theory. Multiplied experience has, however, modified even the theory. One thing which has hastened the process has been the experience of missionaries upon the foreign field. To those who have grown up in a Christian or semi-Christian atmosphere, it came as a great shock to learn that earnest, consecrated, and enthusiastic missionaries were refusing baptism to tens of thousands who were pleading for it, and doing so on the ground that they had no one to "teach" the converts. Even the most ardent missionary has been forced to admit, when face to face with actual conditions, that the making of a Christian is not a matter of a single experience, but of a long-extended educational process. In the homeland some had not been so quick to discover this fact because almost all of our "converts" had some sort of a background provided through direct or indirect education for their experience.

In America, as perhaps nowhere else on earth, adult evangelism has been made a science and organized on a scale never before dreamed of. In its latest stages the revival in America has reached the nth degree of mechanical efficiency. In spite of that fact, the great stream of recruits for church membership has been made up steadily of the boys and girls who have had religious training. These boys and girls became Christians because of the long-continued work of faithful parents, ministers, and teachers; although in millions

of such cases an itinerant evangelist has modestly taken the credit for himself. Even the older individuals reached by the evangelist have been those who have been made susceptible to the Christian message by some sort of religious training in youth. Among rescue workers it has become almost axiomatic that their best efforts are foredoomed to failure unless the individual concerned has had some religious training in youth. In view of the facts revealed, it is surprising that we have often had so little theoretical respect for the educational method while in practise we have placed so much reliance upon it.

THE HOME AND THE SUNDAY-SCHOOL

In the early years of America the chief agency for religious training was the home, the work of which was supplemented by the church services which the boys and girls were expected to attend, by catechetical instruction, and by the public schools in which the Bible occupied a prominent place. With the coming of the Sunday-school, however, and with steadily changing conditions in home and school, there gradually developed a tendency to load upon the Sunday-school more of the responsibility for the religious training of the youth of the Church and community.

This did not happen at once or quickly. In fact, the first Sunday-schools were not essentially schools of religion at all, but rather schools for the teaching of reading, writing, and arithmetic. As early as 1784 John Wesley wrote of them: "Perhaps God may have a deeper end than men are aware of. Who knows

but that some of these schools may become nurseries for Christians?" As late as 1816, however, a Boston journal in discussing the Sunday-school in the United States said that while such schools might be suitable for conditions in the South and West, "in New England, where schools are brought to every man's door, and where the children of the poor may be educated without expense during the week, there are few cases where Sunday-schools would be attended with any solid advantage. They might even prove injurious, by inducing a neglect of common schools." It is indeed a well-known fact that the Church was either indifferent to or strongly opposed to the Sunday-school in the early days of its history.

Gradually, however, the Church adopted the Sunday-school as its own, and today it is shocked when anyone suggests that it ever attempted to disown it. Also, the idea of the Sunday-school as an institution solely for poor and neglected children changed only by degrees. Dr. Lyman Beecher is said to have been one of the first in America to break away from the idea that Sunday-schools were essentially "ragged schools." As early as 1830 he took his own children to Sunday-school and urged his neighbors to follow his example.

Until 1826 the religious training in the Sunday-schools consisted chiefly in the memorizing of verses of Scripture. At that time a strong protest arose against this method, and the idea of limiting the Scripture lesson and allotting the same lesson to all the members of the class or groups of classes appeared.

A quarter of a century later a crude idea of grouping according to ability or age developed.

In 1872 the first "lesson committee" outlined its lesson plans. In brief, the proposal was to have the lessons alternate each year between the Old and New Testaments; to begin with Genesis in the Old Testament and select the material in chronological order, and to follow a somewhat similar plan with the New Testament lessons. For an entire generation and, in fact, down to the present, this plan, with slight modifications, has dominated much of our Sunday-school thinking and work. Side by side with this, however, there has been developing rapidly, especially during the last twenty years, an entirely new conception of the aims and methods of Sunday-school work. The center of attention has been shifted from a body of material to be taught to the molding and training of a developing religious consciousness in the life of the child. This new conception has manifested itself in graded lessons adapted to the growing needs of the child and selected from a broader field than before; in a study of child psychology and child life with a view to applying the results of the study to the improvement of Sunday-school methods; in emphasis upon teacher training; in an effort to make the Sunday-school a genuine laboratory for Christian living rather than a mere place for giving instruction; and in many other ways. The best Sunday-schools of today are so unlike those of a generation ago that they would hardly be identified as the same institutions.

SUCCESSES AND FAILURES OF THE SUNDAY-SCHOOL

Without doubt the Sunday-school is one of the most interesting and unique systems of religious training which the world has ever seen. Other systems may have surpassed it in effectiveness, but possibly none has been more democratic than it, and none has ever enlisted so large a number of volunteer workers for such extended periods of service. The devotion of this army of Sunday-school workers has been one of the most marvelous demonstrations of the vitality of the Christian religion in the hearts and lives of its devotees. Their consecration has made of the Sunday-school a power possibly second to none in the life of the Church, and the story of their heroism and devotion forms a chapter in the history of the Church which will be told with justifiable pride for generations to come.

When, however, we have given the Sunday-school credit for all that it has accomplished in the past, we must, in justice to the boys and girls committed to our care, face squarely its shortcomings. It is a remarkably fine thing that the Sunday-school has been able to turn a steady stream of new recruits toward the Church, but it is a depressing fact that it has lost permanently to the Church many more young people than it has been able to gather into its membership. It is a glorious thing that the Sunday-school has been able to do so much in the past, but the task of religious education is a perennial one. Every generation must, in this particular, stand or fall by itself. The stream

of youth is ceaseless and endless. To miss one rising group is to break the spell permanently. The character of a single community, or, in fact, of an entire nation, may be completely altered in a single generation by attention to or neglect of religious education. In one generation the entire Protestant Church could be made to disappear from America by the simple device of turning our young people over to the Catholic Church or some similar organization for their religious training, or by reversing the process an opposite result might be brought about. In view of these considerations we must face the bald fact that whatever the Sunday-school may have done in the past, it is not at present reaching the boys and girls who ought to be reached by it. The army of youth in nominally Protestant homes in the United States which is receiving no formal religious instruction at all is numbered literally by millions.

MILLIONS OF GIRLS AND BOYS UNREACHED

These young people are to be found everywhere—in our congested city centers; in sparsely settled rural regions and in thickly settled rural regions; in communities where the houses are painted and in those where they are not painted; on the great plains and in the recesses of the mountains; in white communities, in Negro communities, in Indian communities, in Spanish-speaking communities, and many others; in the North, the South, the East, the West. In these communities we have girls and boys who never have been taught to pray; who never have handled a Bible;

who cannot recite the Lord's Prayer; who never have heard the Twenty-third Psalm or heard of it; who do not know the story of Jesus Christ; who have never attended a church or been in a Sunday-school; who have had no instruction concerning the Christian virtues and no training in the exercise of them. And these children are not in South America, or Africa, or Asia, or the islands of the sea, but in "Christian" America.

The Interchurch Survey which was based upon a very careful study of the situation placed the number of Protestant children and young people under twenty-five years of age in the United States who are not enroled in Sunday-school at twenty-seven millions. Taking Catholic, Jewish, and Protestant figures together we discover that 69.3 per cent of all our boys and girls and young people under twenty-five years of age in the United States are not so much as enroled in any church school of any sort. In other words, two out of three of our young people have not even a remote relation with any church school whatsoever. When, however, we make deductions for those whose relationship is nominal and not vital, we are forced to the conclusion that, taking the country as a whole, only one out of four of our boys and girls are receiving any regular religious instruction. Local surveys of many sorts have verified the substantial accuracy of these general results. The Cook County Sunday School Association, after careful investigation, recently announced that considerably more than a half a million of the boys and girls of Chicago were not

enroled in any organization for religious instruction. The New York Sunday School Association reports a similar figure for New York City and numerous rural surveys show the most distressing conditions in this particular in the various areas covered by them.

It is not surprising that the Interchurch Survey says: "The one question which arises most clearly from these studies is this, How long can a nation endure, 69.3 per cent of whose children and youth are receiving no systematic instruction in the religious and moral sanctions upon which our democratic institutions rest?" It then adds: "If you would point to the weakest spot in the Protestant Church you would put your finger on the army of twenty-seven million children and youth who are growing up in spiritual illiteracy and the sixteen million other American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and the American Sunday dinner. Let it be burned into the minds of our Church leaders that a Church which cannot save its own children can never save the world. A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

SUNDAY-SCHOOL PROGRAM INADEQUATE

Distressing as is the fact that the Sunday-school is reaching in any vital way only a small proportion of those who should be reached, it pictures only one aspect of the situation. We are still concerned about

what happens to those who do share in what the Sunday-school has to offer. And here we are forced to confess that the Sunday-school has largely failed in its own specialty. For decades the Sunday-school has thought of its task primarily in terms of Bible teaching, so much so indeed that the terms "Sunday-school" and "Bible School" have been largely interchangeable. In spite of this fact an overwhelming proportion of former Sunday-school pupils are not intelligently informed about the Bible and could by no means pass even a reasonably simple examination upon it. Many of them know a limited number of Bible stories and some Bible precepts but have no intelligent conception of the Bible story as a whole or of the nature of the book from which they have been studying or of the various parts of it. One illustration may suggest what we mean. Among 216 Freshmen taking entrance examinations in a certain denominational college in 1922, forty per cent did not know whether or not Joshua was a book of the Bible. A detailed study made by W. E. Uphouse of Yale University of the Uniform Lessons for the forty-six years from 1872 to 1917 has revealed that in all that time only one third of the Bible was ever used in any way in connection with the lessons. The study included every verse assigned for study, for reference, or for devotional use during the week. In those forty-six years nine entire books of the Bible were never referred to in any way in the Uniform Lessons, and taking the Bible as a whole, 64.9 per cent of the

verses were never used in any way. It is evident that had an individual studied every Uniform Lesson for forty-six years and read every reference, he would still be entirely ignorant of approximately two thirds of the Bible, and had he been connected with the Sunday-school but a few weeks or months or years, as multitudes of Sunday-school pupils are, his knowledge of the Bible would under the very best of conditions be proportionately slight.

Fortunately, perhaps, one does not have to understand the Bible thoroughly in order to be a Christian, but the Christian who does not understand it is in a peculiarly helpless situation, and some of the most serious problems which the Church faces within itself today are the result of this ignorance. Even our multiplication of religious sects finds its roots in this same cause. A devout individual with but a smattering of Bible knowledge is at the mercy of every wind of doctrine which chances to pass over his head. Russellism, Dowieism, Mormonism, Christian Science, and a hundred and one other "isms" are all founded on the Bible—an unenlightened interpretation of it, we believe, but one which no person uninformed concerning the Bible can refute. There is no religious doctrine too absurd to lack its proof text in the Bible when that book falls into the hands of some pseudo-student of it. Even Bahaism accepts all of the scriptures of both the Old and New Testaments. Every year thousands of earnest Christians are drawn off into all sorts of "isms." Some of them drift away

from the Church altogether and join their own little group of hair-splitting enthusiasts, while others remain in the Church and Sunday-school, there to propagate further their pet ideas and doctrines. Voliva proves from the Bible that the earth is flat and from the story of creation that the sun can by no possibility be 92,000,000 miles away from the earth. He says, "I will take the Word of God and down any modern astronomer on the face of the earth and dispose of him in less than thirty minutes." And yet Voliva is but a slightly accentuated illustration of the folly which can grow out of an unenlightened interpretation of the Bible.

The fact is that our Sunday-schools have not been able to keep pace with the progress which has been made in religious and Biblical knowledge and interpretation. Once men believed that the world was flat, but now we can afford to laugh at Voliva for we have our entire public school system which is thoroughly committed to the generally accepted theory that the earth is round. In the field of religion, however, we are not quite so fortunate. There has been progress in religious thinking and in Biblical interpretation just as there has been progress in other fields. This progress is not the exclusive prerogative of any one group or of any one denomination. It is the common possession of the best trained leadership of all the denominations. Yet we have failed wofully in making our Sunday-school teaching respond to the progress made.

UNTRAINED TEACHERS AT TECHNICAL TASKS

The reason for this failure is, of course, not far to seek. It lies to a considerable extent in the fact that we have placed upon untrained shoulders a burden too heavy for them to bear. It is as if we had said in our public schools, "Yes, we know that every scientist is agreed now that the earth is round, but since it is easier to get teachers to teach that it is flat, we will just let them go on that way." It is not surprising that we have sent our young people from our Sunday-schools up to our Christian colleges there to watch them "lose their religion." Without insisting that the colleges have been entirely blameless in this matter, it is perhaps fair to say that in at least nineteen cases out of twenty the primary blame does not rest upon students or the college, but upon an unenlightened Sunday-school teaching which has founded the religious life of our young people upon sand instead of rock.

We have tacitly assumed that the Bible and religion were matters easily to be understood and taught. Apparently we have had the idea that when Isaiah spoke about the way which was so plain that "wayfaring men, yea, fools, should not err therein," he was talking about the Bible. Unfortunately for the idea, he was not. The Bible contains such a variety of literature written by so many different individuals, for so many different purposes, and during so many centuries of human history that one may not casually come into an understanding of it. Only years of specialized study

can make one competent to teach the Bible. It is not surprising that someone has been forced to characterize a considerable part of our Biblical teaching as false exegesis of misunderstood metaphors, or that the Committee on the War and the Religious Outlook in making its report upon the condition of religion among American men was forced to say, "The average young American knows very little about God, Christ, prayer, faith."

Ultimately every school system stands or falls upon the quality of its teaching staff. The Sunday-school is perhaps unique among important educational systems in that, for the most part, it has had no professional standard for judging the fitness of its teachers. Willingness to serve, rather than fitness for the task has usually been the chief consideration. Even in the poorest of our public schools we have had some standards, and we have subjected prospective teachers to tests to ascertain something of their fitness for their work. Not so in the Sunday-school. This fact has placed many a parent in a most embarrassing situation. On a week day a child is ill, and the parent rushes for the most highly skilled physician which the entire region affords. He insists on a man who has come up through all the schools, who has served his period as an intern, and who has then, by passing special examinations, satisfied the state authorities that he is qualified to practise his chosen profession. On Sunday, however, the same parent often has little choice but to send his child to Sunday-school to be instructed and guided in his religious life at the hands

"AMERICANS"

From Mexico and the continent of Europe they come to us to be built into the warp and woof of our national life.

POTENTIAL CITIZENS OF OUR UNITED STATES

To guide and develop the finest qualities in our Eskimo and American Indian girls and boys and to make of them leaders among their own race groups is an important part of the home mission task.

of a teacher who has had no training for his task and who has never been subjected to any tests as to his knowledge of the history, nature, or functions of religion or as to his skill in directing the religious training of a developing child. Yet the science of religion is fully as complicated as the science of medicine, and, to put it mildly, the training of the religious nature of a child is altogether as complex as the treatment of a case of tonsilitis and, by all the canons of measurement, far more important.

THE INDIANA SURVEY

Possibly the most accurate picture of the average Sunday-school teacher is given us by the recent Indiana Sunday-school Survey. This survey revealed the fact that counting 50 per cent for general education, 35 per cent for professional training, and 15 per cent for teaching experience, the typical Indiana Sunday-school teacher would grade 39.9 per cent, and the largest single group would grade 25 per cent. Compared with the rural public school teachers of Indiana, 87.7 per cent of all the Sunday-school teachers of the state fall below the lowest standards which are accepted for rural public-school teachers in the state. The survey report then says, "The Indiana Sunday-school teacher is a sincere, devoted Christian of mature years who has entered the teaching service through the highest possible motives. The Indiana Sunday-school teacher is untrained. The Indiana Sunday-school teacher is unsupervised." And there are many reasons for believing that this situation in Indiana is

more or less typical of the situation in the entire country.

EXPENDITURE AND BUILDINGS

The plain fact is that up to date the Church, while it has used the Sunday-school for a variety of purposes, has not taken it seriously as an educational institution. It has failed to provide trained teachers, it has failed to furnish a building adapted to educational purposes, and it has neglected to make any adequate provision for the work in its budget. A recent study in a typical small city revealed the fact that nineteen churches expended annually a total of $202,608 while the total budget of Sunday-school expenditures in the same city was $7,215.23. An analysis of the expenditures of a group of churches revealed the fact that seventy-one cents out of each dollar were expended for pastors' salaries and general church expense; seventeen cents were used for church benevolences of one sort or another; five cents were devoted to expenditures for music; four cents to remunerate the janitor, and two cents for Sunday-school upkeep. In other words, these typical churches spent twice as much for janitor service and two and one-half times as much to supply music for the congregation as they spent upon the work of religious education for their young people. A comparison of expenditures for religious education and public education is equally illuminating. In one city it was discovered that the per capita expenditure for the teaching of mathematics in the public schools was thirteen times

greater than the expenditure for religious education in the same community and that twelve times as much was spent upon the teaching of foreign languages as upon the training of children in religion. The cost of other subjects was much in the same ratio. Possibly the worst feature of the situation is that we have become so accustomed to securing religious training for our boys and girls without money and without price that we are not even shocked by the discrepancy.

Nor has the Sunday-school fared particularly better in the matter of housing. When it was received into the church, it found itself in a building constructed for one purpose and one purpose only, the holding of common worship. Into this one room the Sunday-school was forced to crowd all of its people and all of its activities. Here, in seats unsuited to educational purposes, with no equipment for the task, and amid the interruptions and confusion of many groups at work in small and unfit space, the work of religious training was carried on for a pitifully few minutes each week. The need for some sort of privacy for the work of the class group was soon felt, and, little by little, curtains and then sliding partitions began to make their appearance. At length these flimsy and temporary protections began, in some cases, to take on more permanent form, and buildings with class-rooms which can be used seven days each week instead of one, and equipped with desks, tables, chairs, maps, charts, books, and many other items of educational equipment have begun to make their appearance. As yet, however, these are the exceptional instances.

THE "PEAK-LOAD-AT-A-SINGLE-HOUR"

During recent years Sunday-school methods have been steadily refined and improved. Uniform lessons are disappearing before the more carefully prepared graded lessons; trained teachers are being demanded and secured; paid teachers and full-time workers are appearing on every hand; buildings are steadily improving; teachers are organizing their classes into clubs and meeting them during the week; and many other changes looking toward the increased efficiency of the work have taken place. In spite of these encouraging facts, the conviction has been steadily and, recently, very rapidly growing that no refinement of Sunday-school methods will ever provide the needed religious training for our youth. Among the most obvious difficulties in the situation is what Dr. Henry F. Cope has aptly termed the "peak-load-at-a-single-hour" difficulty. In other words, by limiting all our religious instruction to a single hour once a week we make it well-nigh impossible to provide adequate facilities or a sufficient number of trained teachers to care for the work. Under such a system of instruction even a trained teacher can be used but a few minutes each week. Further than that, it is beyond the bounds of possibility that any adequate plan of religious instruction and training could be carried out by single, brief, weekly periods devoted to the purpose. The brief period devoted to religious instruction has not only made it impossible for us to do our task, but our entire method of handling the matter has tended to convey

the impression to our young people that education in religion is an unimportant or even an optional matter.

Such facts as the foregoing have for some time been challenging the Church to action, and various attempts have been made to supplement the work of the Sunday-school. These have taken two general forms, that of extending the Sunday-school session itself to two or three periods, and that of providing week-day religious instruction through the organization of special groups for study, the providing of Daily Vacation Bible Schools and other summer schools of religion for children, and the establishment of regular and systematic week-day religious instruction with paid teachers and with work paralleling that of the public school. In this connection the growth of the plan for giving high school credit for Bible study should be noted. The Indiana Survey showed that in five years 6,933 Indiana high school students had taken Bible examinations for high school credit. The plan also has been in wide use in other states.

EXTENDING THE SUNDAY-SCHOOL PERIOD

It would not be feasible here to give even a summary of the plans of the Sunday-schools which have undertaken to extend their sessions, either by increasing the length of the present period or by increasing the number of periods to two or three. By way of illustration, however, we may call attention to the plan which is in operation in the Lake View Avenue Baptist Church of Rochester, New York. Here the Sunday-school session is extended to three periods:

10:30 to 11:15; 11:15 to 12; 12 to 12:10 intermission; 12:10 to 1:00.

The first period is devoted to worship and training in worship. The work is carried on as a regular part of the morning church service, the pastor, the choir leader, and others coöperating at every point. The children come with and sit with their parents. Every part of the service is planned with them in mind. Scripture selections which they have memorized in the Sunday-school are used here in the service of worship, and hymns which they have committed to memory are often sung. The prayer led by the pastor does not forget the children, and the pastor's talk of about seven minutes in length is designed for their benefit. Sometimes there is definite instruction in the meaning and method of worship, the use of the hymn-book, the attitude of prayer, and similar topics. Occasionally Bible stories are told with the names of the characters omitted. These the children are expected to supply from their home study during the previous week. It should be noted that this plan makes available for the use of the children the one room of which every detail has been planned to create an atmosphere of worship. It also gives them a real part in the common service of worship, and it helps very much in interesting parents in the work of the church school.

At 11:15 a recessional is sung, usually one of the pupils' memory hymns, and the children pass to their class and department rooms. This forms a very impressive part of the service. The following period is devoted to instruction. There is then a brief inter-

mission which is followed by the third period, devoted to expressional and service activities. Theoretically this forms a well-rounded program of worship, religious instruction, and expression. The possibilities of such a plan are, of course, far greater than under the limitations of the usual Sunday-school session. Both parents and pupils are impressed with the importance of the work.

It is interesting to note that under the plan the average weekly attendance of the school for a given month has increased from 696 to 962, and the attendance of children at the morning church service has grown from 90 to 340 and this in spite of the fact that a longer session, home study, punctual attendance, note-book work, memory work, and written and oral examinations are insisted upon. It is an interesting testimony to the fact that it is far easier to secure the coöperation of both pupils and parents in a program which is taken seriously and offers something substantial, even though it may make large demands, than it is in a haphazard program which demands little.

In this school, public-school terminology has been adopted throughout—"grade" instead of "year," "Grammar School" instead of "Junior Department," "Junior High School" instead of "Intermediate Department," etc. The school is equipped with chairs to fit the pupils, tables, blackboards, pictures, cupboards, coat racks, clocks in every room, and similar items. The plan calls for three terms of thirteen weeks each and for a summer session. Careful records are kept, and report cards are sent to parents

regularly for their signature. These reports are based upon many factors rather than the mere acquisition of knowledge. Weekly teachers' meetings are held for the study of the lesson.

The weakness of this and similar plans lies in the fact that there is always a temptation to rely upon untrained volunteer workers. This, under all ordinary conditions renders it impossible to make the work most effective and to place it upon the level which will command the highest respect of all concerned. That the plan is in many respects far superior to that of the average Sunday-school is apparent, and its possibilities are very large.

RELIGIOUS DAY SCHOOLS

Plans for extending the opportunities for the religious education of our youth have not been limited to the suggestion of a more intensive use of an already over-crowded Sunday. It was nearly twenty-five years ago that the Rev. Howard R. Vaughn of Urbana, Illinois, worked out the plan for the first Religious Day School, held in 1900. In his account of the beginning of the work he says:

"The object of the movement in its very inception was to provide a week-day school of religion with a teaching force equal to the very best in any system of education; with equipment of rooms and other school appliances; a school which should teach the Bible, home and foreign missions, church history, and church music.

"The schools have been held in all sorts of com-

munities, from the farming districts to the largest cities, and they are as well adapted to the one as to the other. Last summer we held a school of six pupils where there was not a house in sight of the school building in which our school was held. In that school we included the total enrolment of the public school for that district. On the other hand, we have had schools of more than 500 pupils with more than twenty teachers in one school."

These schools have had a carefully and fully developed curriculum, trained teachers, and a daily session of sufficient length to make possible serious educational work.

DAILY VACATION BIBLE SCHOOLS

Closely associated with these in idea have been the Daily Vacation Bible Schools which have developed largely in congested sections of our great cities. These schools are usually held for from four to six weeks during the vacation period. Home missionary agencies have been particularly active in promoting the work because the schools provided an opportunity for doing constructive work among the children of new Americans. During the summer of 1922 thousands of girls and boys representing almost every race and nationality in America were gathered into these Daily Vacation Bible Schools under home mission auspices. In general, these schools are held from nine o'clock in the morning until noon, the program consisting of a devotional period, memory work, music period, Bible study, expressional work, habit talks, and

missionary instruction. Many of these schools are conducted as joint enterprises by groups of churches. Others are fostered by individual churches. During the summer of 1922, between four and five thousand such schools were held, many of them directly under home mission auspices and in distinctly home mission communities.

All of these summer plans have much to commend them. They utilize a period of time previously unused or often used for harmful ends. They provide a session long enough to accomplish definite educational results, and they demand trained and, usually, paid teachers. They have proved particularly effective in reaching children of foreign-born parents.

THE WEEK-DAY CHURCH SCHOOL

Good as is the vacation school, it is, of course, inadequate to meet the need of religious training which must, in the very nature of the case be carried on throughout the entire year. To meet this need for steady and persistent religious education, the "Week-day Church School" has come into existence, and in a variety of forms it has spread widely. This is not a week-day session of the Sunday-school, neither is it a week-day gathering of the children of the church to be addressed by the pastor. What is involved in this plan is clearly stated by Dr. Henry F. Cope in *The Week-day Church School.* He says:

"A system of week-day religious instruction involves educational mechanisms, staff, curriculum, and supervision as definitely organized, as expertly chosen

and directed, and as permanent at least as those of the public-school system, the difference lying not in quality or standards of work, but in the quantity or extent. It does not involve as large buildings or as many professional workers or as great expense as in public education. It does mean equal educational efficiencies and not less in character, definiteness, or abilities."

Already these schools are to be found in all our Northern states and in many states in the South and West. The first schools appeared about fifteen years ago. Since then they have increased largely in number. They are to be found in every type of community from the small town to the great city. They employ a substantial number of paid workers, and they have already won recognition for themselves at the hands of public-school authorities. Some of them are conducted by individual churches, some by groups of churches, some by local church federations, some by community boards organized for the purpose, and some by home mission boards. Some schools are conducted entirely independent of public-school authorities. In other cases the public schools are closed for certain periods so that the work of religious instruction may be carried on. In some instances pupils are excused upon request of parents from certain public school periods that they may receive religious instruction. There are also communities where the present arrangement of the school schedule enables the teacher of religion to carry on his work during the same period as the public school without interfering with its

work. Where the coöperation of public school authorities is not secured—in fact, in some cases where it is secured—the work of religious instruction is carried on either before or after the school session and on Saturdays. In some cases these week-day church schools are conducted in the public school building, sometimes in church houses or church buildings. A few have buildings of their own erected for their special use.

The experience of these schools has taught a multitude of lessons at which we have not space so much as to hint, but possibly a brief account of the work in one distinctly home mission community may help us to understand its method and purpose.

EXPERIENCE AT GARY, INDIANA

Gary, Indiana, just east of Chicago, is a relatively new community of about 50,000 population. Its chief industry is steel manufacturing. Its adult population is overwhelmingly of European birth. The only important exception is a substantial group of southern-born Negroes. In many respects a more unpromising field for an experiment in week-day religious instruction would be hard to find. In other respects Gary possesses some decided advantages for the working out of such a plan. Chief among the advantages may be noted the type of public school system which has been developed here. Its chief characteristics are (a) an attempt to develop the child on all sides of his nature; (b) a lengthened school day—seven hours instead of the usual five; and (c) an arrangement

whereby all school rooms and school equipment can be used by different groups of pupils throughout the day—while one group is in the classrooms, the other group is busy in the shops, in the gymnasium, or on the playground.

It is important to note this special plan of school organization for it has made possible a dovetailing of religious education with the work of the public school, which is most suggestive in its possibilities. The work began in 1914, growing out of a strong conviction of the desperate need for it. In the beginning arrangements were made whereby upon written request of parents, pupils were excused from any non-recitation period in the public schools in order to receive religious instruction. In later practise this privilege has been largely confined to the play periods. At first the work was carried on by the various churches independently, but now a local board has been organized and is responsible for it. Several denominations coöperate in carrying on the work. The board endeavors to include in the faculty only teachers of college or normal school training who have, in addition, had special training in religious study, who are experienced in public school teaching, and who have both Christian character and attractive personality. A recent report showed ten teachers employed, of whom six were on full time. A superintendent of the work is also employed. The plan calls for one school for each public school. During 1917 three schools were maintained. The highest enrolment that year was 800. By November, 1920, eight schools were in existence, with

an enrolment of 3,308. It should be noted that this number of pupils was taught by ten teachers who, by a carefully worked out schedule, were busy with class groups from 8:15 A.M. until the close of the school day.

It should also be remembered that this has been from the first distinctly a home missionary proposition in that it has been promoted and fostered by general church boards. The percentage of local support has, however, been steadily increasing. The budget for 1920-21 called for an expenditure of $16,500. Of this it was expected that $10,000 would be raised locally and the balance provided by church boards. This support on the part of general agencies is significant in that Gary is typical of many communities which for special reasons will not be able to provide, particularly at the inception of any plan, the necessary funds for carrying on any adequate system of religious training for their youth. In no possible way can this be provided except as general agencies are entrusted with funds which will enable them to branch out more extensively into this most promising field of activity.

And the results of the work up to date have been definite and most gratifying along such lines as increased intelligence in regard to religion, better behavior of pupils in the public schools, greatly increased honesty, and higher standards of conduct in many other particulars. These testimonies have come from the most varied and unprejudiced sources. One public school teacher says, "There has been a decided

decrease in lying, stealing, and quarreling among the pupils who attend the Week-day Religious School." A principal of one school marks such a difference in the conduct of the pupils that "now it is perfectly safe to hang wraps in the hall, and there is practically no stealing." Children of foreign-speaking parents are asking for and buying Bibles and hymn-books, and they are telling the Bible stories to their parents. Children are learning to pray, to forgive, and to play square. One little girl after a lesson on forgiveness came to her teacher and said, "Mary hit me yesterday and I did not hit her back. I did not, I forgave her." A Catholic mother came to the school and stayed through an entire class hour. At the close she said, "I wanted to see what you are doing in this school, for it has made such a change in my little girl. She used to have the reputation of being the most quarrelsome child in the neighborhood, but since she has been coming here, she is a different child. She is always quoting what the teacher says about being kind and playing fair and not quarreling. If it can do so much for her, I want her to come as long as there is a school." One little girl after a lesson on God as the giver of food and drink came to the teacher and said, "I never take a drink of water now without thanking God for his gift." Thus there are many evidences that the schools are, not only instructing the pupils, but enabling them to interpret their own social relationships in religious terms.

The foregoing is an illustration of the type of thing which is being attempted now in many communities

in many different states. It also suggests the sort of program upon which the Church is almost unwittingly embarking. It means buildings for the purpose, trained and salaried workers, and standardized educational equipment. Nothing short of this will do the job. There is great danger that we shall forget these facts and undertake to do the work on the spare time of pastors and Sunday-school teachers. Nothing will bring the work into disrepute with parents and pupils more quickly than that.

THE TASK OVERWHELMINGLY HOME MISSIONARY IN CHARACTER

It is also evident that in some of its most important aspects, the task is distinctly a missionary task. This is particularly true in the polyglot sections of our great cities and in many other neglected spots, including our sparsely settled frontier areas. No religious agencies stand so close to the boys and girls who are in need as do the distinctly home mission agencies, and unless they provide suitable religious training, it will not be provided. There is no feasible way to reach effectively our "New American" and other neglected groups except through the rising generation, and, up to date, no method has been devised which is so well suited to the purpose as the week-day church school under trained leadership. Home mission agencies are already finding in this plan a most effective method for building out of the America that is, the America that ought to be. "It is clear," says Dr. Walter S. Athearn, "that the price which we must pay

for our religious liberty is whatever price it may cost to build a system of religious schools which will parallel the public schools and be equally efficient. The building of such a system of religious schools is one of the most important tasks of the Church."

The price is a large one, but one within the resources of the Church. Will the Church pay the price? Rarely has it faced a question so important. The future of Christianity in the United States, and, to a considerable extent, throughout the world, will be affected to a very marked extent by the sort of answer which is given.

And through what channels is this answer to be given? So far as we can see, they are two—the so-called self-supporting churches usually in American communities and the home mission churches through which the followers of Jesus Christ reach out in service beyond the limits of their respective communities. To illustrate, 62 per cent of the people of New York State or 6,503,761 persons are immigrants or the children of immigrants. In some other states the proportion is still higher. An overwhelming percentage of these people are distinctly a home mission responsibility. A single home mission church in one community can and does gather within its walls on a Sunday afternoon 1,200 children from these foreign-speaking homes. At the same hour there are at least a million similar children in the state who are entirely neglected so far as their religious training is concerned. The young people can be reached. Home mission agencies which have already become the greatest

boards of religious education which America has ever produced are embarrassed and overwhelmed by opportunities to which they cannot respond for lack of resources and workers. If this situation is to be remedied, treasuries must be replenished and workers recruited. Within a few years scores of our most brilliant college and university trained young people have given themselves to this work. The number of such workers needs to be increased by hundreds. Old and inadequate buildings must be replaced by new structures adapted to purposes of religious education and the training of youths. The staffs of many home mission stations must be increased from one untrained or partially trained individual to six, ten, twelve, or twenty persons thoroughly trained for their work. To speak conservatively, at least fifty per cent of the millions of young people growing up in America without religious training are a home mission responsibility, and that responsibility is preëminently and primarily one of religious education.

Through thousands of Sunday-schools, Daily Vacation Bible Schools, Week Day Schools of Religion, and clubs of many sorts, home mission agencies are seeking to discharge this responsibility. They but wait the word of the churches to move forward to far greater achievements in the future.

CHAPTER VI

The Child and America's Future

Thus far in this discussion we have laid great emphasis upon the fact that the hope of America lies with her girls and boys. We have also pointed out some of the major divisions of our task so far as it relates to their training. We have, however, said little or nothing about the particular sort of America which we hope to see emerge as the result of our efforts with the rising generation. This is a matter of great importance for we cannot achieve any very satisfactory ends if we have no definite goals at which to aim. It matters little that we can go from New York to San Francisco in a few hours by aëroplane if we have no worthy purpose for going. It is of little avail that we can talk thousands of miles without wires, if we have nothing worth saying. It is of slight moment that mechanical contrivances have made the world a neighborhood, if we fail to learn the real lesson of neighborliness. And it is of no consequence that we build up extensive machinery for dealing with boys and girls in America, unless we have some conception of the sort of America which we hope to build through the rising generation. It has been said that the nineteenth century was characterized by the development of "child saving" movements. The orphan, the blind, the deaf, the crippled, the feeble-minded, the delinquent child was the center of attention. The twentieth century bids fair to stress the even more

constructive task of establishing suitable goals for the strong and the well and the alert and the capable child.

IMPORTANCE OF A GOAL

Our whole task with girls and boys, whether it be in the home, the schoolroom, the church, on the playground, or in the workshop, may be summed up in one word—education. But the very idea of education suggests that the educator has some ideals which he would like to see realized, both in the life of the individual and in the society of which he forms a part. He is far more than a mere observer watching the child develop into something or other he knows not what. Instead, he is in a very real sense a guide. He is supposed to know something of the path over which he is traveling and to have certain goals toward which he is aiming. As Christians, our distinctly Christian goals transcend all others. We are seeking far more than merely to draw out all of the possibilities of the child's life, for he has immense possibilities for evil as well as good, and the mere random expression of multiplied impulses may lead to the second-best things of life as easily as to the best. We cannot be satisfied to have our young people grow up as Mohammedans, or Buddhists, or pagans. We are deliberately seeking to check certain impulses and to encourage the expression of others in order that we may see realized in the lives of individuals and in the life of the nation those things which in our best moments we call Christian. Consciously or unconsciously we have a goal toward which we are working, and

so far as it relates to America it may be interpreted in terms of our conception of the meaning of the Kingdom of God on earth. As to detailed interpretation of what that means we may not be entirely agreed, but, so far as its broad outlines are concerned, there is less difference of opinion among Christians than we are sometimes led to believe. It would be impossible to picture in all its multiplicity of detail the kind of America which we hope to have when we have succeeded through our efforts with the rising generation in molding it more nearly into the likeness of what, as Christians, we think it ought to be. We can, however, suggest some definite aspects of the new America for which we hope.

A HEALTHIER AMERICA

Possibly we can begin at no safer point than by saying that we definitely hope for a healthier America in the future than we have had in the past. From that never-to-be-forgotten winter when the little band of Pilgrims on the New England shore laid under the sod so many of America's first white settlers, down to the present moment, the toll of unnecessary deaths, disease, and personal suffering which we have paid as a nation has been beyond comprehension. Helpless babies, happy girls and boys, fond fathers and mothers —they have been sacrificed in a steady stream by millions upon the altars of ignorance and neglect. Many a home is being robbed of its children, and many children are robbed of their parents at the time when those parents are most needed, by the diseases which might

be prevented if we would undertake seriously the matter of preventing them. Added to this is the appalling and continuous economic and physical wastage of ill-health. While you read these words there is in the United States on beds of sickness from entirely preventable causes an army of men and women and boys and girls so vast as to stagger the imagination. These people are, for the time being at least, deprived of schools or participation in productive employment and of a part in the joys of life. And, while they are recovering, their places will be taken by others who perhaps are today strong and well, but who will fall the victims of their own ignorance or of the ignorance and carelessness of others with whom they will be forced to associate. A recent health survey of our important states containing almost exactly one fiftieth of the population of the United States, showed that, on the average, 500,000 persons or nearly one fourth of the entire population are sick all the time.

Our task here is a clear one, but it can be performed only through the children. We must rear a generation of girls and boys who are themselves strong and healthy, and we must give them both the ideals of health and the instruction concerning its care which will protect them against disease. We already have the knowledge and the machinery for doing the task through our homes, our schools, and our churches. It remains for us to determine that the job shall be done in a thoroughgoing way, not when an individual becomes twenty-one years of age or after he has begun to show symptoms of disease, but while he is at his

mother's knee, and along through the years of grammar school, high school, and college. Nor can the job be done for any group alone. It must be done for all. The avenue can never be safe so long as the alley is unclean. The most neglected street lad in the schoolroom or public conveyance will carry infection to the child from the clean home as quickly as to any other. No child can be safe so long as the health ideals and habits of another child in the community are on a lower level than his. It is our task and privilege to raise the common level of public health by making available for all the best knowledge concerning health in all its aspects that we possess and the best training in the care of health. And the one way that we can be sure of reaching all the people is to deal with each rising generation as it comes along. Jesus came that his followers might have life and have it more abundantly, and it is ours to help in bringing his purpose to realization here and now by undertaking seriously the task of laying sure health foundations for our nation through its children.

A MORE INTELLIGENT AMERICA

Then, too, the America that is to be must be a more intelligent America. It must be better educated, not in order that our girls and boys may earn more money in fewer hours or acquire within a period of years a larger pile of material possessions, but rather that they may be fitted for the duties of a democracy and that their personalities may be enriched and their interests and joys multiplied as they are introduced to

the spiritual values of the world in which they live. We cannot make of our nation what it ought to be while multitudes cannot read or write and while many others have never progressed far enough in these arts to make them of use to them in interpreting the current thought of the day,—without a knowledge of which, citizenship in a democracy loses all of its finest significance.

Again, we know how to proceed to accomplish the end which we seek. It is largely a task of making accessible to all the opportunities which many already have. It involves reaching out to communities which are deficient either in ideals or resources and, with gentle insistence, laying upon them the responsibility of the task and then coming to their assistance with such help as may be needed from time to time. It involves in all our communities the taking of the task of education seriously, the insistence upon school facilities and adequately trained teachers, and the willingness to pay the salaries requisite for securing the best.

The notion that this task of education is beyond our financial or human resources is an untenable one. We talk much concerning the cost of education, and in total the cost is large, yet when compared to other expenditures it seems slight. We forget sometimes how large a nation we are and that our resources are commensurate with our size. During a recent year we spent in the United States for public education, elementary and secondary, for normal schools, for higher education in colleges, universities, and profes-

sional and technical schools, both public and private, a grand total of nearly $920,000,000. This includes expenditures for buildings and equipment, repairs, heating, lighting, and other incidentals, as well as expenditures for teachers' salaries. The sum total is a large one. It is little wonder that we are told that education is very expensive.

We are only in a position to see it in its true light, however, when we begin to make some comparisons. Government records show that the people of the United States spent more for luxuries during the one year 1920 than they have spent for education of every sort during the entire history of the country. Not only that, but the amount spent for luxuries in that one year would, after footing all of our educational bills of every sort since the founding of our government, still leave six billion dollars to apply on our public debt—sufficient to reduce our enormous debt one fourth in a single year. We spend nearly twice as much each year upon face powder, cosmetics, and perfume as we pay for the salaries of all our teachers in all our elementary and high schools throughout the country. The amount which we spend for jewelry annually represents a total larger than all the endowments of all our colleges and universities in the United States. We spend as much for cigarettes alone as we spend for all our elementary and secondary education in the United States, both public and private, including capital investments in new buildings and equipment, and the cost of heating and lighting and all other upkeep. We spend five times

as much for tobacco each year as we spend for the salaries of all our teachers in the country, or more than we have spent for higher education since the founding of Harvard College nearly three centuries ago.

We need to recall some of these facts when we are told by the same government reports (the report of the Commissioner of Education, dated September 1, 1920) that a recent study had revealed 18,000 schools closed for lack of teachers and at least 42,000 schools taught by entirely sub-standard teachers, and when we are told that we must spend at least two or three times as much upon education if we are to do the task which needs to be done. The same report indicates that a third of a million boys and girls are literally being deprived of schools for lack of teachers, and that more than half of the teachers employed are not prepared for their tasks according to any reasonable standard.

Surely we must do better by the rising generation in the way of education than we are at present doing if American democracy is to be made safe and beautiful and if the girls and boys of America are to have a chance to live the full, free, and enlightened life which should be theirs.

BETTER RELIGIOUS TRAINING FOR AMERICAN YOUTH

Again we must have an America in which every child shall have the privilege of an intelligent and thorough religious training. Religious education must come to fill a much larger place in our national life

than it has in the past. The need is imperative. We know the general nature of the task to be done, but much of the machinery necessary for its accomplishment has still to be created. The job is going to require careful planning and much consecrated effort, but it can be mastered. It must be so, for without the undergirding of religious ideals and definite religious training, the goal set us by Jesus cannot be realized, and our social order stands in constant danger of collapse. The Church alone can never do the task; but the Church and the home working hand in hand can. Particularly does America need that spiritual interpretation of life which the religion of Jesus Christ alone can give, and the only chance to infuse spiritual ideals into our social order is through our girls and boys. America cannot go on indefinitely in her mad scramble for material possessions. She must, if she is to survive, anchor her life deeply in the great spiritual realities of religion, for, as in the days of old, the things which are seen are temporal, but the things which are not seen are eternal.

BETTER PROVISIONS FOR USING LEISURE TIME

The America toward which we are working is also an America where the opportunities for wholesome recreation will be far more abundant than they are today. It will be an America from which lurid novels, unclean magazines, degrading motion pictures, indecent dancing, immoral plays, and other unwholesome recreations will be crowded out by the expulsive power of that which is clean and wholesome. With the de-

veloping use of automatic machinery the amount of leisure time is steadily increasing, and with it the importance of providing wholesome recreation is constantly becoming greater. Whatever we may have done in the past, there can be little doubt that in the days ahead we must devote much energy to the task of training boys and girls in the art of using their leisure time in wholesome and worth-while ways. It will be most unfortunate if we contentedly turn over the leisure time of our girls and boys exclusively to agencies for commercialized amusements. America can never be safe on such a basis.

NEED FOR A SENSE OF STEWARDSHIP

The America that is to be must be one in which the principles of Christian stewardship are recognized and applied to the details of daily living. The Christian Church has perhaps no more characteristic and no more important message for the times than the message of stewardship, a thoroughgoing stewardship which deals, not alone with the handling of possessions, but which rigidly applies the exacting ethics of Jesus to the very method of their acquisition. No method of administering wealth can atone for an unsocial method of acquiring it. Some years ago Josiah Strong, speaking of what he described as America's "new peril of wealth" said: "Why, good friends, such wealth as that is not only amazing, it is absolutely appalling. It will place such a strain on the moral character of the United States as no people of history has ever endured or been called upon to endure. . . .

Wealth means luxury. Luxury has always been a peril. . . . There are many men who will say, 'My money is my own; I can do what I please with it.' . . . The multitude of wealthy men today look upon wealth as a private affair for their own gratification. They must learn that social wealth is a social trust. . . . All wealth is social wealth, every dollar of it, every penny of it; and therefore every dollar, every penny, is a social trust, to be expended not for the pleasure of self, but for the service of humanity. This is the doctrine of social science, and it simply reaffirms the teaching as old as the Bible itself. 'The earth is the Lord's and the fullness thereof; the world and they that dwell therein.' 'The gold is mine, the silver is mine,' saith the Lord, 'and the cattle on a thousand hills.' But we have not taken God's word seriously. Men have treated their possession as if it were their wealth. They have said, 'It is mine. I will do with it as I please.' They have recognized an obligation to use a certain proportion, possibly a tenth—very, very few go as far as that—for the extension of the kingdom of God. But rare indeed is the man who recognizes the fact that all his wealth belongs to God, and he is to administer every penny of it as will best serve the interests of the kingdom of God."

It is evident that Dr. Strong was correct in his prophecy. Since that statement was made, the wealth of America has increased by leaps and bounds. America does face the peril of wealth. Its solution lies in remaking our economic order and in passing our wealth on to a generation which has been trained

in the principles and practise of Jesus Christ. It may seem strange to attack the great problems of capital and labor through the girls and boys, but, as a matter of fact, there is no other hopeful point of attack. We have at present, says Mr. R. H. Tawney of Oxford, a society in which rights and privileges are supreme and in which functions and obligations are only secondary. As a substitute for such a social order Mr. Tawney would have a society in which functions are supreme, in which there would be no right without a corresponding function, no privilege without a corresponding obligation. "If society is to be healthy," he says, "men must regard themselves, not as the owners of rights, but as trustees for the discharge of functions." It is this sort of a healthy society which we seek, but it is to be obtained only through the rising generation.

The whole matter was recently brought into sharp relief by Professor C. G. Manning of Lewistown, Montana, President of the Montana State Teachers' Association. He said: "Only in the schools can the student secure an impartial viewpoint of our social and industrial problems. Once launched in an occupation, his views are forever warped by the interests of his vocation. Ruthless hostility, inability to see justice, and willingness to sacrifice lives to maintain even unjust power result. To insist that teachers should refrain from teaching social justice, or in other words, the 'golden rule,' and refrain from exposing its violators is a travesty upon common sense. The schools are more responsible than any other single

agency for the selfish, non-community-serving, and unpatriotic, law-breaking individuals that we have with us and that dominate at present all classes of society. We need to realize clearly that the school not only trains for life, but is life itself—life intensified."

And that is but another way of emphasizing the fact that, if Christian principles are not inculcated in the life during the days of childhood, there is little hope of their taking deep root in the society that is to be. Yet, if for a brief period of years we would give ourselves seriously to the training of our youth in these principles, many of our most perplexing problems of the present would find their solution. When those who control capital recognize that ownership is not absolute but relative, when they acknowledge that their possessions are but a trust to be used for the common good, when labor comes to a similar realization concerning its own productive abilities, and when "success" is no longer made a god to be worshiped, and service is enthroned in its place, the problem of "capital and labor," with all its myriad complexities, will vanish, strikes will be no more, and lockouts will be a thing of the past. Then society will no longer suffer the terrible resulting waste which now makes the burdens of each of us the heavier. Surely our country will, indeed, be the richer when every dollar of capital, every bit of human muscle, every ounce of brain power, and all creative ability is in the control of those who recognize God as the owner of all things and themselves as humble stewards of a divine trust.

The very suggestion of such a land gives wings to our imagination. It seems indeed like Utopia. Yet we have in our homes, our schools, and our churches the boys and girls who will control every bit of our national wealth and all of our human resources. If they grow up to lives of selfishness rather than to recognize themselves as stewards of the living God, on whose shoulders does the responsibility lie?

CHECKING CRIME AT ITS SOURCE

There was something almost pathetic in the frantic efforts made recently by a great city to check a much advertised "crime wave." Motorcycle squads were organized, high-powered automobiles were purchased, reserve policemen were called into service, retired men were called back, volunteers were enlisted, all vacations were canceled, and officials were put on twenty-four hours' service, that they might be called at any moment. And who were the criminals who called forth all this effort and all this vast expenditure of money? The answer to that question the daily papers carried day after day. They were young men, youths of sixteen and seventeen years of age, of eighteen years, of nineteen years, of twenty years, and the like. They were boys, most of them born and reared in the very city which they were rendering unsafe by their depredations. They were youth for whom the city had failed to provide the training which might have made them useful citizens, and the Church had failed either to reach them or to give them the care and the ideals which would have saved them from moral shipwreck.

They were young men upon whom the idea of life as a trust had never dawned. To them life had become a matter of grabbing what they could get regardless of moral or religious considerations. The city had first made them what they were and then taxed its resources to control their actions. The principles of the Christian religion with all that they imply, which could have been built into the lives of these boys and were not, would have protected the city more adequately than all the high-powered cars that could be purchased or all the multiplied police forces which might be made available.

One of the fine things about the America which is to be is that its crime prevention will be done by the quiet processes of the home and the school rather than by six-shooters, clubs, and jails. The editor of a Chicago publication, *The Detective,* tells us that we have a new crop of criminals, three million strong, made up of youths ranging from eighteen to twenty-five years of age. A single issue of a daily paper picked at random recently reported nearly forty cases of crime chiefly on the part of boys and young men ranging from sixteen years old and upwards. One young man of twenty-two was sentenced to twenty years in the penitentiary; another of twenty-one received a sentence with a similar maximum; a third of twenty-three was sentenced for holding up a woman with mask and pistol; a boy of sixteen confessed to more than twenty burglaries; and another of nineteen to a similar number of offenses. Yet all of these offenders were the direct and natural product of pov-

erty, ignorance, and a lack of sufficient moral and religious training to build into their hearts the consciousness that our life is a trust from a loving father, God. That there is a very close relationship between lack of training and crime is suggested by the fact that in a group of a thousand prisoners examined recently only twenty-five per cent had so much as finished grammar school and only seven per cent had a high school education, while an examination of 22,000 criminals showed that only four of them had a college education.

LEARNING TO BE FRIENDS

Again we need an America in which there is room for people of different complexions and varying ideas. We have within our borders people of different races. We do not need to ignore the fact of this difference in order to recognize the still more fundamental fact that God is no respecter of complexions and that every child of the living God should have a chance to make of himself all that he can make and to live his life free from the restraints which grow out of prejudice and racial hatreds. If these unlovely things are to be driven from our midst, it will be accomplished only through childhood, for it is there that the attitudes of prejudice and contempt are fostered. Only recently nation-wide prominence was given to the folly of a group of boys and girls who, in a Western city, "struck" because a Japanese girl in the class, through sheer merit, won the highest prize in scholarship and through it the appointment as class orator. It is easy

to condemn these children for their selfishness and absurd prejudice, especially when they could so easily, on the basis of their own acknowledged superiority, have relegated the little Japanese girl to oblivion by the simple device of doing better school work than she did, but such condemnation does not get to the heart of the matter. The fact is that these girls and boys were the natural product of the environment in which they had grown up, an environment in which the yellow press, politics, and other interests had flourished by promoting racial dislikes and antagonisms.

About the time this incident occurred, another incident took place in another city. In this city there was a troop of Boy Scouts made up of American boys, and there was another troop organized in a mission church and made up of boys of Italian parentage. It occurred to the first troop to invite the Italian boys over to one of their regular meetings, and they acted upon the impulse. The Italian boys came and they learned many things about the proper conduct of a Scout meeting. They also got acquainted with the American boys and had a generally enjoyable time. Not to be outdone by their friends, they invited the first troop to one of their meetings, and they provided a surprise in the shape of refreshments. Later a banner was presented by one troop to the other and various other friendly interchanges took place. The American boys did not know it, neither did the Italian boys, but they were partners in one of the finest pieces of real "Americanization" which could well be imagined.

They were not only developing friendships on a perfectly natural basis, but they were also learning that differences did not necessarily spell inferiority or furnish just cause for prejudice or contempt.

Incidents similar to those just related might be multiplied, but, for our present purposes, the point to be stressed is that there is no hopeful approach to the important question of racial hatreds and prejudices except through the children, and that if we are to have an America from which these causes of friction are to be eliminated, we must deal earnestly and constructively with the years during which these abiding attitudes are being formed.

A WORLD BROTHERHOOD

Nor can we stop with creating Christian attitudes toward the people under our own flag. We must, for the sake of America and for the sake of the world, have an America of an international mind. Never were the nations of the world so interdependent as they are now. Indeed, it has been one of the difficulties throughout the present discussion to move forward without calling attention at every step of the way to the fact that the problems of the children of America are inevitably and inextricably linked up with those of the children of the entire world. Lloyd George has told us that the task of the present generation is to learn the lessons of the World War, and one of the outstanding lessons which it teaches is that the welfare and interest of the girls and boys of the world are inextricably linked. We must move for-

ward together. When, indeed, in the whole previous history of the world, has a victorious nation found itself in the position where it could not afford to exact a crushing penalty from its defeated foe? Yet in the months which have passed, we have faced exactly that situation. Even America, strong as she is, can never again live to herself alone. We are part of a living, growing, throbbing world, a world in which moral principles must be made to prevail, a world from which war must be driven, and other international immoralities banished—and our young people must be taught to face this fact and recognize its implications. We need a new baptism of respect for other peoples, and we can create such an attitude when we undertake the task seriously. Fortunately there is much here upon which we can build. The printed page, the camera, and modern transportation have brought the world to our children. It remains for us to interpret these world relationships in Christian terms and to infuse into the lives of the generation which must deal with them those Christian motives which alone will stand the test of time and use.

We might add to the picture which we have suggested many details of an America which shall be so much better than the America that now is that we shall find it a far more suitable place in which to be born, to grow up, to labor, and to grow old. We shall, however, leave the reader to fill in the picture. Our aim has been, not to complete the outline, but to suggest something of the size, the nature, and the importance of the task. We shall at least have made a good

beginning in building a better America when we have stopped unnecessary disease; supplied good schools for all our children; provided thoroughgoing religious training for them; made wise and adequate provision for the use of constantly increasing leisure time; developed a sense of social responsibility which finds its clearest interpretation in terms of Christian stewardship; substituted justice, tolerance, and broad sympathies for injustice, intolerance, and prejudice; and created a true sense of world fellowship with all peoples under the sun. These are some things to start with, at least. They represent definite, specific tasks to any one of which or all of which we are equal, when we determine that they shall be done.

DOING THE TASK

There is perhaps less chance for difference of opinion relative to the nature of the task to be performed than concerning the division of responsibility for it. In general we have three outstanding agencies for its accomplishment—the home, the school, and the church. There can be little doubt that the home is on the whole the most important of all, yet the average home must depend for help upon the school and the church. In this discussion we have had little opportunity to stress the importance of the home in detail or to suggest its problems. Under modern conditions the problem of the home and home discipline has become a most difficult one and particularly so in the homes of New Americans, yet for most children the home and its environment are still the most

important determining factors of life. The reason for this is not hidden. It grows largely out of the fact that the child is in the home at the most impressionable period of life, that he spends more hours there than anywhere else, and that his experiences there are real and not artificial. For the unfortunate child whose mother is away at work or who for other reasons spends most of his time on the street, the street may easily become a bigger factor in his life than the home.

As the number of hours spent outside the home increases, the influence of the home over the life of the child tends to decrease. Thus, for children who grow up in a day nursery such an institution may easily come to occupy a far larger place in their lives than their homes do. In a similar way institutional churches and like institutions which care for the leisure time of girls and boys may become the dominating factor in their lives. There is little doubt that modern conditions have tended to limit the functions of the home. In many cases this has tended to relieve the home of responsibilities which no other agency has adequately assumed or can assume. We cannot, for example, hope to supply in an hour or two each week the religious training which, to be really effective, must come in as a vital part of a seven-day-a-week religious training in the home. When the home fails, our line of defense is thin, indeed. Fortunately, however, it often does save us from utter defeat. There is much chance for discussion as to just what the home ought to do and what it ought to leave to other agencies. There

is, however, no way of bringing compulsion upon the home, and agencies which deal with girls and boys must take the children as they come from the homes and attempt to supply the deficiencies which appear. At the same time, they work to improve the standard of the home. This they are doing, sometimes almost unconsciously, as with precept, example, and training, they labor with the youth who, in a steady stream, are going out to found homes of their own.

Nor is there an entirely clear demarcation of the functions of the church school and the public school. When our government was founded there seemed to be good and sufficient reasons for avoiding the evils of a church-controlled state. Unfortunately we have often confused the "church" and religion. We have pressed the point that our government had nothing to do with religion, and we have carried this down through to our public schools. As a matter of fact religion has always had much to do with our schools, that is, if we mean by religion what Micah meant when he said, "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Indeed the matter has gone much further than that in many communities, and many a public school teacher has come to be a larger religious influence in the lives of her pupils than have the Sunday-school teachers of those same pupils. Religious education, as such, has, however, found no place in our public schools. Just what the future developments in this field may be, we cannot say. There may be much shifting of the lines which determine

the functions of the public school as it is related to the church school, but at present these two institutions occupy a strategic position in our national life.

THE PLAN OF HOME MISSIONS

With both of these institutions we are intimately concerned, but a special word relative to the task of the Church may not be out of place. In many of its aspects this task is one to be worked out community by community, but what of the multitudes of communities where there are not the moral, intellectual, or financial resources to care for the need—the congested centers of our great cities, our foreign-speaking communities, our industrial settlements, our frontier regions, our poverty-stricken rural districts. Thousands of communities cannot do the job without outside help. Fortunately the Church has an arm to reach into just those places. It is the missionary arm, and it works through the home mission agencies of the Church. These missionary agencies have, almost within a decade, got a fresh vision of their task and of its nature. They have acquired new ideals; they have established new standards; they are employing new types of workers; they have the educational approach to their task. Added to this, they are strategically located from one end of the country to the other. They are rendering an enormous service—far greater than even the Church itself realizes. They are conducting day nurseries; they are carrying on kindergartens; they are feeding hungry children; they are distributing milk; they are conducting boys' clubs and

girls' clubs; they are teaching cooking classes; they are training in sewing; they are conducting Sunday-schools; they operate Vacation Bible Schools; they carry on week-day religious instruction; they hold large children's assemblies; they conduct summer camps; they carry on a thousand activities which are helping to make our country a better place in which to live and which are helping to build the America of the future. They are doing all of these things quietly and unostentatiously. The Christian Church and the American nation could not afford to have their activities cease. Yet they are moving haltingly, when they might move forward triumphantly; they are often working with poor facilities, when they ought to have the best; they have a small staff, when they ought to have a large one; and in many other respects they are in the embarrassing position of being forced to face great needs which their resources will not allow them to touch.

Many of these institutions are in communities where self-supporting churches may never exist, or, at least, not for a long time. This is particularly true of congested foreign-speaking sections. The aim of the work is not to build up such a church. Rather is it the mission of such organizations to feed their people out into multitudes of other churches and communities where they take their places in all sorts of church and community activities. From one such center a Polish boy recently graduated from one of our great institutions of learning to become a missionary among his own people in the United States; two Russians entered

a training school for the Christian ministry; an Italian boy entered a Y. M. C. A. college; and a Lithuanian girl went into training for work among her own people. These were all individuals who had been won by the varied work of one home mission institution, and the record takes no account of those who in other capacities have gone out to take their responsible places in the work of the world. This is the sort of thing which the churches are doing through their missionary agencies today and which they would do much more extensively if they could see at first hand the work which they are making possible. It would indeed be a calamity for America and for her youth should this mighty home mission arm of the Church ever be shortened or made ineffective.

SUCCESS ONLY AT THE PRICE OF SACRIFICIAL EFFORT

The Kingdom of Heaven is to be wrought out in America by the most diligent consecrated effort. Sometimes in our optimism we forget just that. We fancy that Christianity will win out in spite of our indifference rather than because of our sacrificial service. Yet Christianity has lost its grip in other places. The very land which gave it birth is a notable example, as is also North Africa, which it so early occupied.

Bishop Thomas Nicholson has recently called our attention to a passage from a letter sent by Cyprian in North Africa to his friend Donatus. In it he says: "We look out from our cathedral windows and from our domiciles. We see a great wicked world. We

see the slums of our cities. We see bandits on the highways. We see soldiers marching to war." Thus he goes on to complete the picture and then he adds, "But it does not concern us. We withdraw ourselves into our quiet dwellings; we sing our hymns; we chant our prayers; we renounce the world; we are Christians."

That was the religious attitude of the Christian in a day which has forever passed. In North Africa where it found expression the Christian Church was long since driven out and another religious organization flourishes in its place. Here where hundreds of churches stood and where great Christian convocations were held, the only evidence left to remind us of that fact is the occasionally uncovered ruins of one of those same churches. Fortunately we live in a new day. The Christians of the present have no idea of renouncing the world. Instead, they are boldly claiming it for Jesus Christ. Their religion is not the religion of the cloister, but rather the religion of the street and the market-place. Thus far a high type of ethical Christianity has never dominated any country. Christianity's supreme opportunity of two thousand years is here and now in America. The stage is set for a great scene. The responsibility for its success is upon the actors. You and I and the girls and boys of America are cast for the leading roles. The future of an entire world will be very largely determined by the manner in which we play the parts assigned to us.

A SELECT READING LIST

There can be listed here but a few of the vast number of books, pamphlets, and periodicals that have been published on the theme of this book. Those who wish to consult a wider range of sources than the titles noted will find the following lists useful:

1. Publications of the Children's Bureau of the U. S. Department of Labor, Government Printing Office, Washington, D. C. Lists more than 100 pamphlets and special studies on many phases of child welfare. Free on request.

2. List of books and pamphlets on child welfare. Compiled by E. L. Bascom and D. M. Mendenhall. Wisconsin Library Commission, Madison, Wisconsin. 6 cents.

3. Selected list of books for parents. Federation for Child Study, 2 West 64th Street, New York. 25 cents.

4. List of Educational Panels and Publications of the National Child Welfare Association, 70 Fifth Avenue, New York. Bulletin 40. Free on request.

5. List of Publications of the National Child Labor Committee, 105 East 22nd Street, New York. Free on request.

6. The "American Home Series" of pamphlets. Edited by Norman E. Richardson. The Abingdon Press, 150 Fifth Avenue, New York. List of pamphlets free on request.

The pamphlets deal with specific problems which parents face. Each pamphlet is devoted to a single subject. The material is entertainingly written and is suited to the needs of fathers and mothers. They vary in price from 15 to 25 cents.

GENERAL

Science of Power, The. BENJAMIN KIDD. 1918. G. P. Putnam's Sons, New York. $1.50.

You Are the Hope of the World. HERMAN HAGEDORN. 1920. The Macmillan Co., New York. 80 cents.

The Annals of the American Academy of Political and Social Science, November, 1921, issue. JAMES H. BOSSARD, Editor. Academy of Political Science, Columbia University, New York. $1.00.

Character Training in Childhood. MARY S. HAVILAND. Small, Maynard & Co., Boston. $2.00. By mail, $2.15.

Childhood and Character. HUGH HARTSHORN. 1919. Pilgrim Press Boston. $1.75.

Child Nature and Child Nurture. EDWARD PORTER ST. JOHN. Pilgrim Press, Boston. Cloth, 75 cents; paper, 50 cents.

Girlhood and Character. MARY MOXCEY. Abingdon Press, New York. $1.50.

New Homes for Old. SOPHONISBA PRESTON BRECKINREDGE. 1921. Harper and Brothers, New York. $2.50.

Youth and the Race. EDGAR JAMES SWIFT. 1912. Charles Scribner's Sons, New York. $1.50.

National System of Education, A. WALTER SCOTT ATHEARN. Missionary Education Movement, 150 Fifth Avenue, New York. Cloth, $1.50.

THE FAMILY

Religious Education in the Family. HENRY F. COPE. 1915. University of Chicago Press, Chicago. $1.50.

Religious Nurture of a Little Child, The. WILLIAM BYRON FORBUSH *and* FREDERICK W. LANGFORD. 1920. American Institute of Child Life, 1714 Chestnut Street, Philadelphia. 20 cents.

Study of the Little Child, A. MARY THEODORA WHITLEY. 1921. Westminster Press, Philadelphia. 60 cents.

The Mother-Teacher of Religion. ANNA FREELOVE BETTS. Abingdon Press, New York. $2.00. By mail, $2.20.

Training of Children in the Christian Family, The. LUTHER A. WEIGLE. 1922. Pilgrim Press, Boston. $1.50.

HEALTH

Bitter Cry of the Children. JOHN SPARGO. 1906. The Macmillan Co., New York. This book is out of print, but it is obtainable in most libraries.

Community Health Problem, The. ATHEL CAMPBELL BURNHAM. 1920. The Macmillan Co., New York. $1.50.

New Public Health. HIBBERT WINSLOW HILL. 1916. The Macmillan Co., New York. $1.50.

Newer Knowledge of Nutrition, The. ELMER V. MCCOLLUM. 1923. The Macmillan Co., New York. A new and revised edition in preparation.

Nutrition and Growth in Children. WILLIAM R. P. EMERSON. 1922. D. Appleton & Co., New York. $2.50.

Child Health Study of New York State, A. Conducted by the Child Welfare Committee of the New York State League of Women Voters, 1625 Grand Central Terminal Building, New York. 15 cents.

RECREATION

Play Movement in the United States, The. CLARENCE E. RAINWATER. 1922. University of Chicago Press, Chicago. $2.75.

Boy Scouts of America. Edited by FRANKLIN K. MATHIEWS. 1922. D. Appleton & Co., New York. $2.50.

Moving Pictures in the Church. Roy L. Smith. 1921. Abingdon Press, New York. 35 cents.

Rural Child Welfare. Edward N. Clopper. National Child Labor Committee. The Macmillan Co., New York. $3.00.

Spirit of Youth and the City Streets, The. Jane Addams. 1912. The Macmillan Co., New York. $1.75.

Pamphlets published by the Playground and Recreation Association of America, 315 Fourth Avenue, New York:

(1) *Community Recreation.* 1919. 30 cents.
(2) *Comrades in Play.* 1920. 30 cents.
(3) *Pioneering for Play.* 1921. 30 cents.

JUVENILE DELINQUENCY

Juvenile Delinquency. Henry H. Goddard. 1921. Dodd, Mead & Co., New York. $1.50.

Care of the Destitute, Neglected, and Delinquent Children, The. Homer Folks. 1902. The Macmillan Co., New York. $1.00.

EDUCATION

Public Education in the United States. Ellwood P. Cabberley. 1919. Houghton Mifflin Co., Boston. $2.40.

History of Education in the United States. Edwin Grant Dexter. 1904. The Macmillan Co., New York. $3.00.

Consolidated Rural School, The. Louis W. Rapeer. 1920. Charles Scribner's Sons, New York. $3.00.

Hygiene of the School Child, The. Lewis Madison Terman. 1914. Houghton Mifflin Co., Boston. $1.65.

Work of the Rural School, The. John D. Eggleston and Robert W. Bruère. Harper & Brothers, New York. $1.00.

Rural Child Welfare. Edward N. Clopper. The Macmillan Co., New York. $3.00.

Rural Education. O. G. Brim. 1923. Macmillan Co., New York.

Rural Life. C. J. Galpin. 1918. Century Co., New York. $2.50.

Rural Teacher and His Work, The. H. W. Foght. 1920. The Macmillan Co., New York. $1.40.

Successful Teaching in Rural Schools. M. S. Pittman. 1922. American Book Co., New York. $1.40.

Consolidated Schools of the Mountains, Valleys, and Plains of Colorado. C. G. Sargent. Colorado Agricultural College Bulletin, June, 1921. Colorado Agricultural College, Fort Collins, Colorado.

RELIGIOUS NURTURE

New Program of Religious Education, The. George Herbert Betts. 1921. Abingdon Press, New York. 75 cents.

Evolution of the Sunday-School, The. Henry F. Cope. 1911. Pilgrim Press, Boston. 75 cents.

Week-day Church School, The. HENRY F. COPE. 1921. George H. Doran Co., New York. $2.00.

School in the Modern Church, The. HENRY F. COPE. 1919. George H. Doran Co., New York. $1.50.

Religious Education and American Democracy. WALTER SCOTT ATHEARN. 1917. Pilgrim Press, Boston. $1.75.

Social Theory of Religious Education, A. GEORGE ALBERT COE. 1917. Charles Scribner's Sons, New York. $1.50.

How to Organize a Daily Vacation Bible School. ALBERT H. GAGE. 1922. Judson Press, Philadelphia. $1.50.

Christian Citizenship for Girls. HELEN THOBURN. 1922. The Woman's Press, New York. Cloth, 55 cents; paper, 35 cents.

Handbook for Comrades. A program of Christian citizenship training for boys fifteen to seventeen years of age. 1920. Association Press, New York. 75 cents.

Handbook for Pioneers. A program of Christian citizenship training for boys twelve to fourteen years of age. 1919. Association Press, New York. 85 cents.

Missionary Education of Juniors. J. GERTRUDE HUTTON. 1917. Missionary Education Movement, 150 Fifth Avenue, New York. 60 cents. Order through denominational headquarters.

SPECIAL GROUPS

Near Side of the Mexican Question, The. JAY S. STOWELL. 1921. George H. Doran Co., New York. $1.50.

Trend of the Races, The. GEORGE E. HAYNES. 1922. Missionary Education Movement, 150 Fifth Avenue, New York. Cloth, 75 cents; paper, 50 cents. Order through denominational headquarters.

American Indian on the New Trail, The. THOMAS C. MOFFETT. Same as above.

PERIODICALS

American Child, The. Published quarterly by National Child Labor Committee, 105 East 22nd Street, New York. $2.00 per year.

Playground, The. A monthly magazine published by Playground and Recreation Association of America, 315 Fourth Avenue, New York. $2.00 per year.

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